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FROM COVER TO COVER

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READERS WRITE

Protestants Must Be Fair

In the Readers Write column of ZIONS HERALD, March 9th, under the heading of "Small Fears," one writes that the withdrawal of the Jews of the city of Boston from the released time program of religious education "seems to have given rise to strong qualms as to the value of the whole released time procedure," on the part of ZIONS HERALD and the *Boston Herald*. Why credit the disturbance to the Jews? Certainly some of those qualms on the part of ZIONS HERALD are not new as is indicated by previous editorials on the subject, which are approved and appreciated by the present writer.

The questions raised in the letter cited regarding the attitude of the Jews are beside the point: "Since when have the Jews had scruples about telling the world who they are?" — or the rest of us? "What happens in the public school during the Jewish holidays?" What happens is that the Jewish children are absent. The school program for the day is not officially disrupted in the name of religion.

The fact that "we teach a common country in our public schools and a common God in our released time classes" is irrelevant. The issue is in the conflict of *released time* with the constitutional principle of separation of church and state, and in the tendency toward impairment through *released time* of the integrity of the public school system.

The surprising statement is made that "we have set our hands to the plow, to include religion as an integral part of public education." The fact is exactly opposite. We have set our hands to the plow to *exclude* religion as a part of public education. Released time is a plan for giving the churches opportunity for week day religious instruction apart from public education yet using the public school's time and authority, wherein lies the crux.

The use of the expressions "small fears," "synthetic doubts," and "hypothetical possibilities" constitutes argumentation by innuendo and falls far short of the writer's usual acumen.

The released time feature of the program is highly controversial. Financial support, at least in some communities, is weakened by lack of conviction on the part of many and by opposition to the principle on the part of others. A criticism of the principle is involved by implication in the expressed opinion of proponents that only in released time could we obtain a workable attendance at week day classes. This opinion admits that the popularity of released time with children is due to the escape which it offers from the monotony of the school day; and that the popularity with parents lies in the fact that released time seems to accomplish something which many theoretically believe in yet do not have the vital interest or the character to accomplish by co-operation in a voluntary plan outside of school hours. Attendance at week day classes in religion is voluntary. However, since the choice is limited to attending the class or remaining in school, we actually depend upon the authority of the school to secure attendance which we fear we could not secure by another plan. It is an attempt to compensate for the natural weakness of an entirely voluntary religious system at the expense of the public school system.

The reasons announced by the Jews for their withdrawal from the program are patriotic and above reproach or ridicule. A Protestant proponent of released time, a man prominent in the educational world, intimately acquainted with the workings of the plan throughout the state of Massachusetts, and in position to know the opinions of others who are influential, states that he disapproves the principle of released time and expects that within a year the Supreme Court will declare it unconstitutional. However, until that time, for want of a substitute, he feels we should carry on with the present plan, and afterward we shall have to find a substitute as the Jews of Boston have already done. If that view represents any considerable element of Protestant thought on the subject we are in no position to question the consistency of the Jews.

Granting the tragic need of children today for more and better religious education, in estimating the loss if Protestant churches should give up the present program, there are alleviating considerations. It is generally agreed that some substitute program would be adopted. There are those who think that by another plan more could be accomplished with less money. By its nature the present plan of the Boston Council of Week Day Religious Education can have only limited efficiency. Religious education has two aspects: the imparting of religious knowledge, and the achievement of religious decision and inspiration. The former alone is not vital. The latter can be attained only to a very limited extent in the present week day classes. The final loss would not be total.

In this day of uncertainty and turmoil, of intense conflict of ideologies and interests, of danger to democracy and freedom, every American ought to realize that the public school is our most essential public institution. In the face of the century-old demand by a powerful religious organization of the right to dominate public education we ought to maintain with patriotic fervor the integrity and efficiency of the public school. The demand for released time countenances the insinuation that the public school is "godless." Public education should indiscriminately inculate respect for the religions practised in this country but beyond that we should desire or tolerate no interference by religion with the public school or its program. The position of Protestants should be that we will not impair the integrity and efficiency of the public school even to the extent of asking that our children be released for only one hour a week for any purpose.

(Rev.) HERBERT T. COONTZ,
Jamaica Plain, Mass.

THE ADVANCE — FOR CHRIST AND HIS CHURCH — FROM CRUSADE TO CONQUEST

Are You Doing Your Part?

Century Of Hate

The radio has just announced that one of our giant bombers has completed a circuit of the earth without touching it. Our planes traveling at an elevation of seven or eight miles, can now leave their home base, carry out their mission of atomic destruction anywhere on earth, and return home before landing. Another news item stressed in the same broadcast, told that Communists in various countries, including our own, have decided in the event of war involving Russia to side with her instead of with the country to which they owe allegiance and loyalty as citizens.

We gloat over the first item. Gloating may be silly, but in the main it is harmless. When the second item comes from the loud speaker it arouses what we try to convince ourselves is righteous indignation. But it

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A Layman's Address By Henry Wallace

A transcript of the Layman's Day address by Mr. Wallace at First Methodist Church, South Norwalk, Conn. Some reactions to the address are printed *on page 304*

It is a pleasure and an honor to speak during the hours of regular church service to a Methodist congregation in the State of Connecticut. My mother's great grandfather, whose name was Horace Agard, was a presiding elder in the Berkshire and Susquahanna district in the early part of the last century. Although his Methodist church work was in Pennsylvania and Ohio, he was born and raised in Litchfield, Connecticut. My mother's grandfather, James Howell White, was born near Marietta, Ohio to parents who came to that settlement from Connecticut in 1789. James Howell White was a Methodist minister who was so active in the underground railway that the church sent him out to Iowa where they thought his abolitionist activities would be more appreciated than in Ohio where the conservative citizenry had thrown eggs at his house. Dr. Drummond of the Pittsburg Conference wrote my great grandfather after he arrived in Iowa that if he did not moderate his views on the slavery issue, it would blow him sky high. My Methodist ancestor replied, "Dr. Drummond, if you don't change your opinions and your attitudes on this great question, it will blow you hell-low." My mother, an orphan, was raised by her Uncle Will Wilson, another Methodist minister who learned Hebrew after he was fifty years of age and who was so impressed with peace as the ultimate objective of life that he called his home Shalom. If he were living today I am sure he would be quoting from Jeremiah the famous passage "Shalom, Shalom, ain Shalom," "Peace, Peace, when there is no peace."

The New Testament And The Old

On my father's side my grandfather, Henry Wallace, was a United Presbyterian minister who was serving as chairman of the Layman's Missionary Conference when he died in the First Methodist Church in Des Moines in 1916. The Methodist side of my family emphasized the New Testament — the Psalm singing Presbyterians, the Old Testament. Both stood for bringing the kingdom of Heaven here on earth. Both stood for active missionary work abroad. In the U. P. Church as a boy I used to hear a sermon nearly every year on the horrors of the Papacy. The battle of the Boyne seemed very close in those days. In spite of this early up-bringing I supported Al Smith in 1928; I addressed the Iowa Methodist Conference on behalf of Al Smith. The Iowa Methodists had no enthusiasm for a wet Democrat from the sidewalks of New York but they listened to me politely. In this connection, I cannot help contrasting the tactics used by the six priests to prevent me from speaking in Danbury. Freedom of expression means a great deal to Methodists and I appreciated it more than I can say when Bishop Oxnam three weeks ago said that "when the priests who cry to high heaven for religious liberty in Hungary protest his right (Mr. Wallace's) to speak in Danbury and procure a cancellation of his engagement, they have yet to learn the meaning of religious or civil liberty." Such a statement is in the highest tradition of American civil liberties because it comes from a man who has publicly stated that he did not support me in the last campaign.

The Principle Of Acceleration

Twenty years have passed since the Smith campaign and again we find ourselves caught up in the great economic, political, social and moral forces which are inevitably unleashed following a great war. This time the forces are many times as powerful. This time we shall lose our lives and our children's lives if we do not substitute the doctrine of the Sermon on the Mount for the doctrine of Machiavelli in international affairs. The principle of acceleration is now so great in the world of science, especially since the discovery of atomic energy that the doctrine of the Golden Rule becomes mandatory, not optional. Therefore, on this particular morning I would take as text, the sixth verse of the fourth chapter of Zechariah, the twenty-second verse of the 118th Psalm, and parts of the fourth chapter of Micah. They read — "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." "The stone which the builders refused is become the head of the corner. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains and it shall be exalted above the hills; and people shall flow unto it." "Nation shall not lift up a sword against nation, neither shall they learn war anymore. But they shall sit every man under his vine and under his fig tree and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it. For all people will walk every one in the name of his God and we will walk in the name of the Lord our God forever and ever."

For many years I have told my friends that the Gospel according to Mark might have more social dynamite in it than the gospel according to Marx — that it was a mistake to consign solely to conservative hands the profoundly soul stirring and social re-creating messages of the great prophets and insurgents of the Old and New Testament.

Fifteen years ago, speaking at the Chicago Theological Seminary, I said: "I cannot help but feel that the destiny of the world is toward a far greater unity than that which we now enjoy, and that in order to attain such unity it will be necessary for the members of different races, classes and creeds to open their hearts and minds to the unfolding of the future in a way which they have never done before. The stress and strain of the next 20 years are going to be peculiarly flavorable to such an awakening."

Sixteen years ago, speaking to the Federal Council of Churches in Washington, I said: — "I am not denying

either evolution or the law of supply and demand. But I am denying the right of a philosophy based on *such* laws to guide humanity toward the infinite *richness* which is resident on the one hand in human nature itself, and on the other hand in the capacity of science to exploit the material world for our benefits.

We are approaching in the world today one of the most dramatic moments in history. Week by week the tension is increasing to an unbelievable degree. The religious keynote, the economic keynote, the scientific keynote of the new age must be the overwhelming realization that mankind now has such mental and spiritual powers and such control over nature that the doctrine of the struggle for existence is definitely outmoded and replaced by the higher law of co-operation. When co-operation becomes a living reality in the spiritual sense of the term, when we have defined certain broad objectives which we all want to attain, when we can feel the significance of the forces at work not merely in our own lives, not merely in our own class, not merely in our own nations, but in the world as a whole — then the vision of Isaiah and the insight of Christ will be on their way towards realization.

We know that the attitude of Luther, Calvin and Wesley was communicated to millions of people and that, interacting with the laissez faire doctrine of the Manchester School of Economics and the Darwinian doctrine of the survival of the fittest, it unleashed the forces responsible for our modern civilization, in both its material grandeur and its present collapse. Luther and Calvin doubtlessly acted appropriately to the abuses of their days. They have furnished untold millions with the spiritual strength necessary to meet the adversities of the rapidly changing economic world.

A Compelling Ideal

The time has now come for the striking of a more universal note. It is time to hold aloft a compelling ideal which will appeal to all nations alike. I am sure all the noble religions in the word have in them a teaching of this sort, and in some of the sayings of Isaiah and Micah. It is time for the religious teachers to search for these broader teachings. They are dealing with forces even more powerful than the scientists, or the economists. When they have a fiery yet clear understanding of this, they will, by working on the human heart, so balance the message of the economist and the scientist that we will yet be saved from ruin." That was sixteen years ago and I have never lost faith in a great religious awakening. But the awakening has never come. Now we come to the years that will permit no further delay. Now we begin to perceive faith stirrings of the spirit. Forces long apparently dead are coming to life. It is like a March day when the snow melts and the buds swell and the birds fly in from the South. But the spirit is not as inevitable as the weather. Or perhaps we should say that the climate of the spirit is more subject to late spring frosts. I have no intolerance on my heart with regard to any church. But I do believe that the unforgivable sin in any church is intolerance. Therefore all of us who hold to the Protest faith must be deeply concerned when a Roman Catholic publication Cum Apporbatione Superiorum says — ". . . a person must belong in some way to the Catholic Church to be saved. We hear much nowadays about the right of everyone to practice whatever religion he pleases. Catholics, particularly priests, must shun this expression. . . . For no one can have a real objective right to practice any but the true religion, and Catholics believe that Catholicism is the only true religion, which God commands all men to accept. Every other religion is false, and opposed to God's plan for man's salvation. We are trying to make America Catholic. We believe that the rulers of a Catholic country have the right to restrict the activities of those who would lead their people away from their allegiance to the Catholic Church. This is merely a logical conclusion from the basic Catholic tenet that the Son of God established one religion and commanded all men to accept it under pain of eternal damnation." This was published in 1946 in the *American Ecclesiastical Review,* a monthly magazine circulating among the Roman Catholic clergy with the approval of the hierarchy.

Of course you and I know that our Catholic neighbors do not hold views of this sort. They don't believe that we are heretics because we are not Catholics. They belong to our service clubs and we have the heartiest goodwill to them as neighbors. But we are concerned when the effort is made to indentify Protestantism, Judaism, the YMCA, the YWCA and Communism. The Methodist Church in particular has been singled out for attack by the Rankins and Thomases. Why? The Methodist Social Creed gives the answer. What is so subversive about it? Read some of the highlights and ponder:

"We believe that God is the Father of all peoples and races, Jesus Christ is His Son, that we and all men are brothers, and that man is of infinite worth as a child of God. . . . We stand for the principle of the acquisition of property by Christian processes and . . . the subordination of the profit motive to the creative and co-operative spirit. We stand for the rights of racial groups. We stand for the encouragement of free communication of mind with mind, as essential to the discovery of truth. . . . Christianity cannot be nationalistic; it must be universal in its outlook and appeal. War makes its appeal to force and hate — Christianity to reason and love."

"The influence of the church must therefore always be on the side of every effort seeking to remove animosities and prejudices which are contrary to the spirit and teaching of Christ. It does not satisfy the Christian conscience to be told that war is inevitable. . . . The methods of Jesus and the methods of war belong to different worlds. War is a crude and primitive force. It arouses passions which in the beginning may be unselfish and generous, but in the end war betrays those who trust in it. . . . When the teachings of Jesus are fully accepted, war as a means of settling international disputes will die . . . and dying will set the world free from a cruel tyrant. . . . The time is at

and when the church must rise in its might and demand an international organization which will make another war impossible. . . . We ask and claim exemption from all forms of military preparation of service for all conscientious objectors who may be members of The Methodist Church. . . . We stand for the right of every individual and group of individuals to believe in and to advocate peaceful methods for the solution of any and all problems that may confront society. We stand upon the single principle of testing every proposal in the light of the teachings of Jesus."

Subversive Of Evil

Yes, the Methodist Social Creed is subversive — subversive of evil, subversive of war propaganda, subversive of hate. I rejoice in the courage of the Methodist Federation for Social Action when it said:

"We have called for freedom for such specific groups, as Jews, Communists, pacifists, Socialists, trade unionists, Catholics, Protestants, women. We do not propose to follow the path of some of our misguided and frightened fellow Christians in Germany who (by action and inaction) helped obliterate the rights of Communists and Jews, realizing too late that in helping dig the graves for Communists and Jews they are helping dig graves for themselves."

Today in the U. S. and all over the world tensions are mounting as a result of hysterical actions on both sides. This plays into the hands of those who preach the inevitability of war. Personally I shall preach the inevitability of One World in freedom at peace — and shall try to reduce the tensions which stand in the way of such a world and when I speak of such tensions I refer to tensions between religions as well as between nations. But I know such a world can never come until the United States and Russia understand each other. Such understanding will not come as a result of Atlantic Military Pacts, Universal Military Training, or boasts that we can atom bomb any part of Russia any time we want to do so. When we help Western Europe in the name of fighting Russia, our money is worse than thrown away. I do not defend either Russia or Communism when I say there is no end to our present program short of depression, bankruptcy and war. When we sow hate we reap the whirlwind. There is just one way to come to an understanding with Russia and that is to talk things over, first at the expert level, and finally at the top level. The fruitful things to talk about are — general disarmament, elimination of all methods of mass destruction, stopping international trade in weapons of war, resuming free exchange of goods, allowing people to travel freely, encouraging exchange of scientific information, distributing international relief through a United Nations organization, the elimination of pressure — direct or indirect — on other nations, prompt action on peace treaties with Germany, Austria, and Japan and withdrawal of all troops within a year thereafter. Air bases and naval bases of strategic importance should be internationalized.

I do not claim that understanding with Russia on these points will end the conflict with Communism. That conflict is inevitable — and Communism will win unless capitalism becomes completely permeated with the Christian ethic. Due to her extraordinary technical and financial power the United States can for a time engage in dollar imperialism in the Twentieth Century equivalent to British Nineteenth Century adventurism. But all of this will end in disaster unless we base our international activities completely and utterly on the Christian ideal of service.

A New Spirit In The U. N.

What we need is a new missionary spirit manifesting itself with tolerance and understanding through the United Nations. Such a spirit is impossible under the Truman Doctrine, the Atlantic Military Pact, and the continuous expansion of American armaments. We have trusted in the might and power of American dollars and American planes rather than in the spirit of service. Since 1945 our acts have been governed more by fear and hatred of Russia than by the desire to help people. And so today we find ourselves battling with the Russians for the privilege of leading the so-called backward peoples of the world. It is a battle not to help the people involved but rather to gain control over the people and their resources so as to have them available to use against the enemy. The people, whether in China, in Indonesia, in Latin America, the Near East, or Africa, know the nature of our interest and our offers of help are discounted accordingly. More and more these peoples may long for the day when Russia and America will destroy each other so that they can develop without fear of the two colossal powers. Both Russia and the U. S. may well ponder the prophetic meaning of the Psalmists cry — "The stone which the builders refused is become the head of the corner."

Without Fear, Worshipping God

Truly the races and the nations which apparently were rejected and left behind by the great powers will yet attain a tremendous significance if the giants destroy themselves by throwing hatred at each other. The dream in the hearts of men is to take care of a little land, a little house, without fear, worshipping God each in his own way. This age-long dream is now being fulfilled by the people of Israel in the Holy Land where they are conducting the most inspiring democracy in the world. But today the people of Israel are caught between the United States and Russia as they were caught of old between Egypt and Babylon. There is no final safety for the Jewish people, whether in Israel, in Europe or the United States, until all peoples flow unto the mountain of the Lord, until there is complete religious toleration and all the nations stop learning war.

I am not talking about a theocracy imposed from above but a change in attitude coming from within. A theocratic dictatorship can too easily lead to inquisitions and the destruction of the creative spirit of man. When all people

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Lent With A Purpose

The sixth chapter of John's Gospel records the fact that there were disciples who "went back, and walked no more with him." Again, there is this record, "many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?" The cause for the desertion was the announcement by Jesus that he was "the living bread which came from heaven: if any man eat of this bread, he shall live forever: and that bread that I will give is my flesh, which I will give for the life of the world."

It is understandable why some of the disciples turned away in the light of the announcement by Jesus. The episode could be described as one in which Jesus made it unmistakably clear that he was completely identified with the will and the nature of God. Few people could be expected to understand this intimate expression. Few people understood it then and few of us understand it now. To understand it, the nature of Jesus had to be understood as well as the mission of Jesus. It would be simple to charge this all up to a general phrase like "divinity." Yet Jesus himself tied up the statement with "the life of the world."

An honest search of the reported statements of Jesus shows quite clearly that he never made excessive claims for himself; rather, he stated his convictions of his identity with God for his mission to mankind. It is unwise to isolate the greatness of Jesus from the application of Jesus to the struggle of mankind.

Another purpose to be suggested for Lent, the fore, could well be to ask, "Why did Jesus say th thing?" or "What did he do it for?"

The trouble with the disciples who left Jesus, a with moderns who leave Jesus, often can be traced failure to understand that Jesus had and has a purpo of redemption in all that he said and did.

"Then said Jesus unto the twelve, Will ye also away? Then Simon Peter answered him, Lord whom shall we go? Thou hast the words of eter life."

The New Temperance Secretary

A Guest Editorial from Bishop Paul E. Martin

The outstanding success which Dr. Caradine Hooten has attained as a pastor, district superinter ent and as a leader in important boards in the co ferences to which he has belonged indicates that possesses qualities of leadership necessary for his wo as the new executive secretary of the Board of Te perance. He has demonstrated that he not only h the strong convictions that will challenge the chur to a forthright position on this important matter, b that he also has a persuasive power about him that w help to achieve the co-operation that is so desperat needed today. He is gifted in his ability to inspire co fidence and to lead men to devotion to the work the church.

His training as a lawyer, from which profession came into the ministry, will be a definite asset in t new position. His membership in several general co ferences gives him a knowledge of the boards a agencies of The Methodist Church that will be great value.

We may confidently expect from Dr. Hooten t guidance that will bring our entire membership to renewed devotion to the program led by the Board Temperance.

Two Ends Against The Middle

The Hungarian Reformed bishop of the Danubi District claims that nothing hampers the spreadi of the Gospel in Hungary through pulpit sermo the organization of youth conferences and camps, a the press and radio. "It is true," continues the p pared statement, "that the Catholic Church in Hu gary lost its political influence and privileges, but we ern Protestants saw this only, and ignored the fact irrelevant that Evangelical Christianity has expe enced a long-awaited revival in Hungary."

It would be naive to assume that the Hungari churchman's statement was not influenced by t Communist government of Hungary, or to assu

hat the Communists are allowing complete religious freedom. At the same time, Protestants cannot disapprove of the severance of political control exercised by the Roman Catholic hierarchy brought about by the Hungarian government. It would be simple to find ourselves caught in the middle while the two extremes of Communism and Roman Catholicism fight it out. We cannot give sanction to the Vatican's insistence upon political control over the state any more than we can give sanction to the Communist bid for control of the church.

We will watch carefully the activities of our fellow Protestants behind the iron curtain to see whether or not they hold true to a position of independence, or fall victim to the temptation to accept the support of the Communist governments. Surely it will be just as evil for Protestants to become tools of Stalin as it is for Roman Catholicism to continue its devotion to Fascist Franco.

The Mood For Peace Conferences

Last week's news was filled with oratorical tirades against peace conferences. One group in New York City even had a prayer against peace conferences with particular reference to the Russian delegates to the "Cultural and Scientific Conference for World Peace." The demonstrations against the New York meeting of cultural and scientific thinkers makes one wonder a bit about the state of the nation!

During the same week Winston Churchill came to our shores and was handsomely welcomed. Whether or not his presence here is a bid for public support for more lend-lease to Britain is a matter for conjecture. It is a well-timed coincidence, to say the least, that Mr. Churchill should arrive and be feted at a time when we are seriously considering the Atlantic Defense Pact. He will have reason to believe that we are with him. The Iron Curtain delegates who went through a different kind of reception will have reason to believe that we are not friendly. Certainly when they return to Stalin's ground, they will not be able to report friendliness.

All of this leads one to contemplate seriously the mood of our nation. Have we reached the place where we have no intention of reaching any understanding with Russia. Is it final now that we want war? Certainly we have every reason to believe that Russia does not want to be friendly; surely the Russian blockade of United Nations indicates nothing but unfriendliness. Can Russia say the same of us?

If we have reached the same level of hostility as that demonstrated by Russia, then where do we go from here? Are we to give in to the fatalism that declares war to be inevitable? Are our national leaders reflecting our point of view when they announce hostility?

Certainly churchmen have a responsibility to do something about the mood of fear that promotes such movements as "The Peoples Committee" of Brooklyn. We do not propose a blind endorsement of the Russian delegates, nor a one-way conference in which nothing shall be considered but anti-American sentiments; we do believe, however, that a fair exchange of ideas is exceedingly valuable at this point in the international scene. The American Manufacturers Association (and no one would call it a liberal group) has invited the Russian and other Iron Curtain people to tour parts of our American industry so that they can get some firsthand knowledge of our system of free enterprise. The least we can do is to keep our heads! Surely we cannot logically reach a conclusion that peace conferences are impossible.

Really Stretching A Point!

Every once in a while certain reactionary religionists go to amusing extremes to express their tragic disassociation from co-operative churchmanship. The co-called "American Council of Christian Churches," last week said that the "One Great Hour" radio relief appeal heard last Saturday night, was an "attempt to advance the Socialist world."

Although the Federal Council of Churches and the churches affiliated with it hoped to realize $10,000,000 in one day for denominational overseas relief agencies, the reactionary objectors condemn the venture because of the following reasons:

(1) The program provides for sending libraries abroad which present "a socialistic and modernist theological viewpoint;" (2) the program provides for training European theological students at "leftwing U.S.A. seminaries;" (3) funds realized are to be used "to advance the concept of a Christian world held by the World Council of Churches which has attacked the capitalist system."

Naturally all of these charges are utterly absurd, but what is even more disturbing about it is that these would-be churchmen seem to be far more interested in political and economic systems than they are in the fundamental message of the Christian faith. Whenever a concept of religion finds its horizons in politics or economics, that concept it bound to die the death of definition. We recommend to these sincere, but misguided men, that they begin to contemplate the whole gospel before they end up with a faith bounded by four walls of frustration!

Preachers' Compensation

CLAIR M. COOK

Paul, the great witness to the gospel, performed at various times not only the work of a missionary, visiting new areas and establishing churches in brief stays, but in some places spent a year or more, serving as preacher and pastor. One of his proud boasts was that, as in his stay at Corinth, he had been no financial burden upon the congregation. For in Acts 18 we learn that Paul stayed while in Corinth with Aquila and his wife Priscilla. "And because he was of the same trade he stayed with them, and they worked, for by trade they were tentmakers. And he argued in the synagogue every sabbath, and persuaded Jews and Greeks. . . . And he stayed a year and six months, teaching the word of God among them."

It is not much wonder that we have two letters to the people of Corinth rather than one; only the church at Thessalonica is also the recipient of two letters. Paul is writing here to the members of his former parish, among whom he had worked for a year and a half, all the while supporting himself at his trade. "Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord." Through the letters to the Corinthians there appear the personal qualities, the genuine love and understanding of the people, which must have made Paul beloved as the leader of that church. He was very genuinely their spiritual adviser.

Many congregations since Corinth and many preachers since Paul have fellowshiped with one another on much the same basis of love and understanding. It is impossible for any church to recall the events of its history without recalling also the ministers who have served it — some a year or two, some several years. By far the majority of them would echo the words of Paul concerning the compulsion of the call which has brought them to such service. "For necessity is laid upon me. Woe to me if I do not preach the gospel! For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission." He adds, "What then is my reward? Just this: that in my preaching I may make the gospel free of charge."

The compulsion to preach is irresistible; he does not preach for the pay. Nor is that the reward of the thousands of ministers who serve the nation's churches. The compensation lies in other returns; for unless a man feels strongly the desire for service, for presenting the word of God before men, he will not undertake to do what Paul did. Yet, every minister must echo, "For though I am free from all men, I have made myself a slave to all, that I might win the more." He might be as "free from all men" as any one else, punching a time clock and finishing his required task at three or four each afternoon, with Saturdays and Sundays free; but he chooses, as we say, to serve the public, to be "a slave to all" in order that he may follow out that commission. "For necessity is laid upon me."

Paul says that his renunciation of any claim to suppo by the congregation is only in order that he might ma his contribution as a completely free gift. He and B nabas, he says, have as much right to be paid for their s vices as others. "The other apostles and the brothers the Lord and Cephas," — by whom he means Peter a James, the brother of Jesus who wrote the book of Jam and other leaders of the church — these, he says, not o are furnished their food and drink, but enough to enab them to take their wives with them on their work for t church. The principle, he says, is fully established, ev though he himself goes beyond what is his right; t soldier, the vineyard tender, the shepherd are paid f their work; and "in the same way, the Lord command that those who proclaim the gospel should get their li ing by the gospel."

Other Compensations

We of the ministry do get our living by the gospel, though sometimes it is supplemented by part-time wo at other occupations, a tradition which is as old as Pa In the matter of salary, today's ministers feel as did Pa "We endure anything rather than put an obstacle in t way of the gospel of Christ." Many a minister has serv with scarcely sufficient income to feed his family rath than put an obstacle in the way of the gospel of Chri And many a man who has served the church well a faithfully still struggles years later to repay the loa which made possible his education—and twenty years la still, the loans which made possible the education of t sons and daughters. From a financial standpoint, if th were the reward, no one would be foolish enough to spe a minimum of seven years in higher education, only begin his life work at a wage considerably less than paid to the factory worker who has just left high scho There are other compensations, as Paul well knew.

I am not speaking for myself, but for the men who ha long since served well and faithfully. I want to speak you particularly about the responsibilities of our Method churches for the pensions paid to the retired servants the church. Our New Hampshire Conference is seeki a pension fund of $175,000 whose income will help little in meeting the "rightful claim," as Paul called "that those who proclaim the gospel should get their l ing by the gospel." Other conferences have been, or a campaigning for funds to join the reserve pension pl of the church, also. The necessity is great everywhe

Many in our church have recently been forced to li on unemployment insurance of twenty to twenty-sev dollars per week. That is a dismal prospect; its only brig spot is the hope that it will not be for long. Did you kn that the pensions being paid retired ministers in our c ference average the magnificent total of $13.30 per wee They, retired, have no prospect ahead of even the amou returned by unemployment insurance. The widows

ceased ministers are far worse off — their average allowance from the conference is only $6.52. Many other conferences are in much the same position. A minister who has served for thirty years before his retirement, one who might say with Paul that he has made himself a slave to all, receives $600 per year as his pension; for forty years, $800. In the Army, a man who has served for twenty years may retire at half pay for the rest of his life; and the same is often true of firemen or policemen, even of Congressmen. How much will that $800 per year buy, which is about tops? How would *you* like to live on $15 per week in these days, for the rest of your life? For the retired minister, there is no longer a parsonage in which he may live, but rent to pay unless he has been able to acquire a home of his own or goes to live with other members of his family. "The Lord commanded that those who proclaim the gospel should get their living by the gospel." Do we not owe it to them?

People in many other walks of life have the prospect of being able to provide for themselves against old age, to build up a reserve fund of their own which will supplement retirement pay, which most people will now receive through the federal social security fund or other sources. If you will look in the journal of the New Hampshire Conference, you will find such salaries as these: Henniker, $1040; Enfield and West Canaan, $1220; St. James, Manchester, $1300; Chesterfield, Hinsdale, and Spofford, $1352; Sanbornville, East Wolfeboro, and North Wakefield, $1275. These amount to from twenty to twenty-six dollars per week for fulltime work, with a car necessary to go from one to another point of a three-point circuit — less than top unemployment compensation, which is not intended to be a living wage. The ministers of only four churches in the conference receive more than $3,000 per year; the average last year was $1960, or less than $32 per week — second lowest of any conference in the jurisdiction. Of course, you may say, the ministers don't have any rent or taxes to pay; but would you trade your income for $32 per week plus a house to live in? If you did, how much would you lay by for your old age, to add to the $13.20 retirement income? Especially if you have a family whom you have every right to want to put through college? It is no wonder that we do not have enough recruits for the ministry, that churches everywhere are doubled up on circuits and still providing scarcely an existence.

It is a difficult thing for a minister to speak concerning financial needs, lest the suspicion creep in that he is not, like Paul, seeking a reward in the work itself. Man shall not live by bread alone, and surely the ministry should be the first witness to that fact; but men can not live without bread enough for the body, and everyone agrees that a little cake now and then is nice as well. Doctors, who spend the same length of time in college and professional education, are averaging more than $7500 per year income today; and probably the average minister is as capable as the average doctor. Ministers do not expect such an average; but is it just that, as an editorial in *The Christian Century* states, so many ministers receive less pay than street sweepers?

$13.30 a week is not enough for our pensions; a new rate of $17 will not be enough either; but we must do at least this much to put pensions on a solid base. "For necessity is laid upon me."

50 Years In Puerto Rico

BETTY BURLEIGH

San Juan, P. R. — The two day interdenominational celebration honoring fifty years of Protestantism in Puerto Rico opened here Saturday evening, March 12, with a mass meeting of evangelicals in front of the Capitol building here and was climaxed by an all day meeting on Sunday, March 13th, in the Sixto Escobar ball park.

At the ball park on Sunday, Dr. W. Stanley Rycroft of New York, secretary of the Committee of Co-operation in Latin America, addressed the group on the subject of evangelical work in Latin American countries. Other speakers were, Hipolito Marcano, president of the Association of Evangelical Churches in Puerto Rico; Dr. Alfonso Rodriguez, president of the Evangelical Seminary at Rio Piedras, and Dr. Angel Archilla Cabrera, superintendent of Presbyterian work in the island.

An interdenomination choir of 200 voices sang special selections for the occasion. Evangelical missionaries entered Puerto Rico fifty years ago when the stars and stripes were raised over the island at the close of the Spanish American war. Today, there are 12 Protestant bodies at work in the island, including the Methodists. Each denomination has been assigned to a certain territory, so there is no overlapping of work.

Of special interest to the Methodists was the ceremony held Saturday morning when the first shovelful of dirt was turned in the excavation of the site on which a Methodist chapel will be built at the Puerto Nuevo Housing project, the largest single dwelling housing project in the world.

Two days prior to the opening of the interdenominational meetings, the annual meeting of the Puerto Rico Provisional Conference was held at Trinity Church in San Juan, with Bishop Charles W. Flint of the Washington Area presiding. Dr. Vernon Middleton, of Philadelphia, secretary of Church Extension of the Division of Home Missions and Church Extension, addressed the pastors on behalf of the mission Board. Dr. Earl R. Brown, executive secretary of the Division of Home Missions and Church Extension, who was originally scheduled to make that key address, was unable to attend because of illness.

Technically, the Methodists will celebrate their fiftieth anniversary next year, since the mission was founded in 1900. However, as party of the closely knit association of evangelical churches, some of which were started in 1899, Puerto Rican Methodists joined in the celebration this year.

PERSONS

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WORL (950) for the first half of April.

April 1 — The Rev. Leslie D. MacInnes, Blaney Memorial Baptist Church, Dorchester.

April 4 — The Dr. Wesley G. Huber, exec. sec'y, Evan. Assn. of New England.

April 5 — The Dr. William A. Geldart, First Baptist Church, Chelsea.

April 6 — The Rev. Royal K. Hayes, Salem, New Hampshire.

April 7 — The Rev. Donald H. Freeman, St. John's Methodist Church, Medford.

April 8 — The Rev. John P. Fitzimmons, Plymouth Congregational Church, Belmont.

April 11 and April 15 — Dr. Samuel A. Jackson, Presbyterian Church, Roxbury.

The old Ellis home in Sidney, Me., built in 1787, is the family home of Mrs. Abby Ellis Tillson, one of Maine's oldest Methodists. Mrs. Tillson born in 1857, is the oldest surviving member of the Sidney church which was built in 1881, when the Rev. M. E. King was pastor. She had united with the church in 1873, when services and meetings were held in a schoolhouse on the Pond Road.

The Institute of Contemporary Art, 138 Newbury St., Boston, announces the exhibition of paintings and prints by "Children of Palestine" from Tuesday, Apr. 5th through Apr. 26th, in their second floor galleries.

The Salem, Mass. Council of Churches announces the following schedule of speakers for their Holy Week services to be held at the Tabernacle Congregational Church, from 12:05 to 12:35 p. m.: Apr. 11th, the Rev. William W. Rose, Universalist Church, Lynn, Mass.; Apr. 12th, the Rev. Paul S. McElroy, Maple Street Congregational Church, Danvers, Mass.; Apr. 14th, the Rev. Emory Stevens Bucke, editor of ZIONS HERALD. The ministers of the churches in Salem will participate in the Good Friday afternoon service in the Calvary Baptist Church.

The First Methodist Church, Somerville, Mass., the Rev. John B. Olds pastor, announces the following plans for the remainder of Lent. On Sunday night, April 3rd, the Rev. G. Albert Higgins, pastor of First Methodist Church, Lynn, Mass., and secretary of the New England Annual Conference, will be the speaker at the Lenten service; Palm Sunday night the choir will present "From Olivet To Calvary" a cantata, directed by Grace Coleman; Maundy Thursday evening Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church will make his first visit to the church since election to the episcopacy and will preach the sermon.

Tipple Lectures

Bishop G. Bromley Oxnam, resident in the New York Area of The Methodist Church, is being heard daily this week, March 28-31, delivering the Ezra Squier Tipple Lectures of Drew Theological Seminary, Madison, N.J. These lectures, which are biographical in character, and center on great social reformers, were established by Dr. and Mrs. Tipple. Dr. Tipple was professor of practical theology from 1905 to 1929 and president of the seminary for seventeen years. Previous lecturers include: the Rev. T. Ferrier Hulme and Dr. Luke Wiseman, both of England; Professor William W. Sweet, Chicago University; and Bishops William F. McDowell, Francis J. McConnell, and Herbert Welch.

The remaining lectures, which will be given at the Drew campus at 8:00 p.m., are: March 30th, "The Missionary As Social Reformer: Albert Schweitzer; and March 31st, "The Saint As Social Reformer: Mahatma Gandhi."

Bishop John Wesley Lord announces the appointment of the Rev. Emerson W. Smith to Broadway Church, Lynn, Mass., effectcive April 24th. He will fill the vacancy caused by the transfer of the Rev. Wilbur C. Ziegler to the Cliftondale Church of Saugus, Mass. The new minister at Broadway will take up his duties in that growing church after a successful pastorate of nearly five years at Memorial Methodist Church, Beverly, Mass. He is well equipped to assume leadership in the building program now under way at Broadway. His family consists of his wife and three young sons.

Miss Anna E. Windhorst, of East Rockaway, L.I., for twenty-nine years a staff member of the Department of Designated Income, of the Board of Missions and Church Extension, died on Feb. 20th after a long illness. She had retired from active service in 1947.

The Union Lenten Institute, sponsored by the Natick, Mass. Council of Churches, will hold its last meeting on Sunday, April, 3rd, at 5 p.m. in the First Baptist Church. The lecture will be delivered by the editor of ZIONS HERALD, and his subject will be "Dealing With Religious Tensions."

Kittery Rededication

Rededication services were held in the Second Methodist Church in Kittery, Me. on March 6th and 7th, after the completion of a new church foundation, modern heating plant, ladies' parlor, class rooms and a fully electrified kitchen.

Portland District Superintendent Lester Boobar preached at the opening service on Sunday morning, March 6th, and a union service with the Second Christian Church was held in the evening, when the Rev. A. G. Davis, host pastor, spoke on "Building the Church."

After the banquet on Monday evening, the evening service was conducted by the pastor, assisted by Mr. Boobar and Bishop John Wesley Lord, who preached and conducted the rededication service.

The growing interest in Israel and the entire Near East has prompted the American Christian Palestine Committee to offer again the various summer conferences — pastors, laymen and youth — literature, films and speakers. Any group interested in including in their conference programs a discussion of such questions as: "Is Israel a thorough-going democracy?" "What effect will its democratic principles have upon surrounding Arab nations?" "What are the prospects for achieving a creative peace between Israel and the Arab States?" "Would President Truman's bold new program to develop backward areas of the world, if applied to the Near East, create the abundance necessary to bring a good life to all the people of that vast region?" — is invited to contact the AMERICAN CHRISTIAN PALESTINE COMMITTEE, 41 East 42nd Street, New York 17, N.Y.

The Methodist Advance was promoted in the Scranton District of the Philadelphia area in a convocation of ministers and laymen at the Asbury Methodist Church in Scranton on Feb. 27th. Dr. Allen E. Claxton, pastor of Broadway Temple in New York City, delivered the principle address. More than 1500 persons attended.

Newfield Dedication

The Methodist Church at Newfield, Maine, which, with the parsonage, and about two-thirds of the dwellings of the town was burned in the forest fires which ravaged part of the state in 1947, was dedicated on March 8th by Bishop John Wesley Lord. This church, the only one in the community, has been erected using as much as possible of the abandoned Merriland Ridge Methodist Church, which was given by the trustees of that church. The structure consists of a semi-basement for educational and recreational use with a fully equipped kitchen containing a bottled gas range. The sanctuary seats 104.

Because of the gifts sent to the church and a liberal donation by the Board of Missions and Church Extension, the church was erected for approximately $8,000, and was dedicated free of debt. The local builder and several men of the community donated many hours of labor and the result has been a beautiful sanctuary and an adequate parish hall for the use of the people of this stricken community.

Taking part in the Service of Dedication with Bishop Lord was the Rev. Lester L. Boobar, superintendent of the Portland District, and the Rev. Fred M. Staples, the pastor of the Newfield church.

Ten Million Pieces

Ten million pieces of promotional materials have been sent out by Methodism's Advance for Christ and His Church office in Chicago at the request of more than 12,000 pastors for the observance of the Week of Dedication, March 13-20. The Rev. Dr. E. Harold Mohn, Advance executive director, released these figures on the eve of the church-wide observance.

During this week, American Methodism hoped to obtain one and one-half million dollars for overseas relief and emergency needs. Largest item on the list of special projects to be supported by this offering is the Crusade Scholarship Fund of $250,000. During the past few years, the church has had 300 foreign students doing graduate study on scholarships in American colleges and universities and many more are awaiting their chance to study here when the present scholars return.

"This is Methodism's most effective answer to Communism," Dr. Mohn declared. "Equipped for service, these Christian men and women will return to their native countries to constitute the most effective influence against Communistic propaganda and for the Christian way of life."

These scholarships have been provided until now by Crusade for Christ funds, but they can be continued only through the Week of Dedication offering.

Miss Myrtle Brown, above, who graduated from Bennett College in 1945, and received her Master of Science degree from the State College of Pennsylvania with honors, is doing exceptionally well in the Bureau of Human Nutrition and Home Economics, Washington, D.C., according to a statement recently released by President David D. Jones of Bennett College. Miss Brown "did one of the best jobs in her Master of Science degree here of any student whom we have had, and I have just had a note from one of her superior officers in Washington expressing deep gratitude to us for having sent a student of this fine a caliber to their staff," Dr. Pauline Beery Mack, director of Ellen H. Richards Institute of the Pennsylvania State College, said recently.

Northern New Hampshire District Meeting

An address by Bishop John Wesley Lord on the state of the church in the Boston Area was the highlight of the Northern District meeting held in the Lebanon (N.H.) church on March 15th. District Superintendent Fred E. Fox made his first official appearance before a district gathering in presiding over the sessions, which were devoted to the consideration of applications for local preacher's licenses, and the presentation of the Conference Reserve Pension Fund Campaign and the quadrennial Advance program. The Rev. Joseph Stopford, host pastor, led the opening worship service, and the Rev. Maurice Porter of Newport sang two solos.

The Rev. Herbert J. Foote has been appointed supply pastor at North Charlestown, West Unity, and East Lempster.

Pastors of the North Country region in the district are studying the report of the Amsterdam Assembly in four monthly meetings. The Rev. Curtis Smith of Canaan, Vt. was the leader of the most recent session, which was held at the Groveton parsonage on March 16th.

Boston University Appointment

The appointment of Eugene H. Floyd, assistant to the president of Washburn College, Topeka, Kan., as assistant to President Daniel L. Marsh of Boston University, was announced on March 20th by Dr. Marsh. With a bachelor's degree from Washburn College in 1935 and his master's degree from Boston University in 1939, Mr. Floyd will return to his alma mater as general administrative assistant to the Boston University president, in charge of co-ordinating university facilities and managing the Boston University Press. He is a native of Independence, Kan.

Mrs. Floyd, the former Ruth Winship, daughter of Mrs. L. C. Winship of North Adams, Mass., attended Oberlin Conservatory of Music in Ohio, and was graduated from the Boston University college of music.

A World War II veteran, Floyd served as a communications officer in the Navy, on the staff of Fleet Admiral Chester W. Nimitz at Pearl Harbor and on Guam, aand later aboard the USS Haines (APD 84) which was assigned to transport a portion of the U.S. Strategic Bombing Survey group around Japan.

Mr. Floyd has been active in youth leadership in Kansas, New Hampshire and Massachusetts, with positions at the University of Nebraska, Lincoln, Neb.; Hamline University, St. Paul, Minn.; and Pennsylvania State College before joining the administrative staff at Washburn College in 1946. He will assume his Boston University duties on July first.

Boston — Lynn Preachers Meeting

The Boston - Lynn preachers will meet in Wesleyan Hall, Monday April 4th, for their final meeting of the year. Officers will be elected for the new year. The program for the morning will be a study of volume four of the book "Man's Disorder and God's Design." The discussion leaders will be: the Rev. H. P. Folger, Jr., "The Churches' Approach to International Affairs" and "The Church and the Disorder of International Society;" the Rev. Rex Shepler, "Christian Responsibility in Our Divided World;" the Rev. P. M. Hickcox, "Freedom of Religion and Related Human Rights;" and the Rev. R. A. Withey, "Christian Responsibility in a World of Power." The Rev. F. Oliver Drake will be chairman of the meeting.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for April 10

JESUS' MINISTRY IN PEREA. MARK 10:13, 35-40

The Priority of Children

One of the most touching incidents in the life of Jesus was recorded by Mark in the opening verse of this study of the ministry of Jesus in Perea: "And they brought young children to him, that he should touch them."

"They" who brought the children were the parents. In the estimate of parents children come first. The children were of diferent ages but young enough to need a parent's care. Some were no doubt ill and it was for their healing that the children were brought to Jesus; others were brought for blessing at the hands of Jesus.

The main point to remember about this incident is that children were brought to Jesus by people who wanted them to come in contact with him. This was evidence of a sure and deep concern for their spiritual life.

One of the most tragic lacks in modern life is the neglect of the spiritual life of children. Parents rob their children of their God-given right to spiritual nurture at a time when it can only be had. No amount of redemption can ever make up for the lost time in spiritual growth caused by the neglect of child nurture. We require parents to provide food and clothing for children but only by voluntary effort can spiritual nurture be provided.

Jesus received the children as the first and most important members of the kingdom of heaven. This he did over the protests of some of his disciples who rated themselves above children in the estimate of Jesus.

The Sons of Zebedee Made a Request

During Jesus ministry in Perea, James and John, the two sons of Zebedee, came to Jesus and said, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory."

This was one of the most unreasonable and selfish requests ever made by any of the disciples of Jesus. It was an utter denial of everything for which Jesus had stood. The two disciples had missed the spirit and the meaning of his gospel.

One of the most unseemly things in the church of Jesus Christ and every kind of religious organization is the struggle for place and power. It goes on every day all along the line. It is one of the most disillusioning things one has to meet in organized religion.

What's wrong with this pulling and hauling and pushing and shoving like subway riders at a rush hour or bargain day in a store? It is bad enough anywhere but most obnoxious in a religious organization. The wrong about it lies in the absence of the Christian spirit that it betrays.

We gain nothing by trying to ignore this selfish effort to attain the glory of leadership in organized religion. It is just as prevalent in a local church as it is in the church at-large. To see grown men and women become bitter because some office has been denied them is something to make the angels weep.

One test of real leadership as well as the depth of one's Christian spirit is the way one behaves when voted out of an office which has meant much to its holder. The church must have leaders but the ones best qualified are those who seek to serve, and not merely to lead.

"We Can"

The request of the sons of Zebedee for places of glory beside Jesus was answered by a question put to them by Jesus. "Can ye drink of the cup that I drink of?" brought from the two disciples this quick answer, "We can." They replied with as much ready casualness as the average singer does who joins in the chorus of "Are Ye Able?" and makes the rafters ring with the words "Lord, we are able." The casualty list of all who have sung "To the death we will follow thee" is pretty slim, but the words and music are good and the song was not written as a death march or battle hymn. We need to be careful how we answer, "We can," when the cup we are being asked to drink is one of death upon some cross.

When Jesus said, "Ye know not what ye ask," he gave the cost of leadership and the price of whatever glory lies in the spotlight of discipleship. All that the bystander can see is the position of leadership. The cost mark is hidden in some obscure spot, but the real disciple can find the price easily enough. Ignorance of the cost of leadership should disqualify anyone who seeks to lead.

Let us not be too hard on the sons of Zebedee or any one else who seeks to lead the forces of organized religion. There is a desperate need for people of tested ability to lead in the many fields of Christian service. The sons of Zebedee spoke truer words than they knew when they said, "We can." They emptied the cup of hard work and suffering to its last drop. In the dark days that followed the death of Jesus these men took over the work of Jesus and did it as rugged cross bearers.

Many humble people and hosts of prominent leaders in the church are today working without adequate reward and scant recognition. They are denying themselves daily and are refusing to be shaken loose from tasks which offer nothing but hard service. Some are professional workers and others are volunteers.

It is only the ignorant self seeker who drops out when the going gets hard and he finds that the catch in the glory business lies in the cup of bitterness which must be shared with the glory. If you expect to share the glory you have to share the cost. Why seek glory in God's kingdom? It is not there to be found or bought at any cost. That is what John and James did not know when they said to Jesus, "Grant us that we may sit, one on thy right hand and one on thy left hand, in thy glory."

A Springfield Layman

RICHARD WILDER

This is Laymen's Day — the theme, "I am a Methodist," — my assignment, "The Methodist Church Today."

Taking stock of what The Methodist Church is today, we point with pardonable pride to an active membership of roundly eight and one-half million, — there are over 40,000 churches — the church sponsors 121 colleges and universities and ten seminaries for the training of ministers, hospitals, world-wide missionary enterpries, publishing a million books a year and close to 100 million periodicals — the list is long and impressive. Truly the church today is "The World Parish" John Wesley dreamed it would be.

All too much pride can be taken in mere numbers and past accomplishments, however; we can be so easily lured into the complacent belief that our loyalty to the church can be lukewarm without much damage since there are so many of us. The very achievements of the church constitute its opportunity. Nothing is finished. Every movement for human good is an opportunity; if the church did more that contribute to these movements, it would have abundant justification. Of course, it must do much more. It must lead in critical movements and maintain ideals on which other movements are dependent. Certainly we can agree that our own day, this day, furnishes innumerable special opportunities.

Nor are we here as laymen for self-congratulation, but rather for self-dedication to the tasks which lie ahead. A new spirit of human relationship, a new sense of social responsibility, a new openness of mind, a broader conception of world conditions and individual attitudes are desperately needed. Are we each equipped to meet these needs? Do we ask ourselves, what is God's ideal layman?

A few Sundays ago, in this very place, we listened to our pastor deliver a most inspiring sermon. It was thrilling because it was intimate, and very personal. He told us why he entered the ministry, and how he was tremendously influenced in that decision by the character, ideals and holiness of his father who steadfastly preached the living word and built his own church during those difficult times.

I am sure that in many of us on that day, poignant memories were stirred. Memories of our own fathers, layman fathers, both living and gone, whose character and Christian concepts have conveyed such a rich heritage. I thought of my own father, a country doctor — so very busy in his chosen profession, ministering to the sick in mind and body, always ready and willing day or night to go wherever he was needed, to the rich or poor, it never mattered; not could bitter wind or north New England weather deter him. Somehow, in some miraculous way, he always could find time to give to his beloved Methodist church.

Even between patients in the office, or choir rehearsal nights, he would rush into the next room, where my mother was laboring with her faithful little choir, to sing a few bars in preparation for taking his accustomed place in the choir loft on Sunday mornings. Often that place would become suddenly vacant, and you knew that an haressed father or mother had slipped into the rear of the church, and that the doctor had understood the frantic signals. Back he would come, if at all possible, to lead his Sunday school class. Sunday nights too, and at Tuesday and Friday evening prayer services he was always ready to take part. Of course, he would be active in all the church administrative functions; but it was as lay leader of the New Hampshire Conference for so many years that his influence was particularly respected.

I now possess my father's well-worn Bible, and between its pages I found many short sketches and series of notes which he had compiled. One such set of notes appears to be especially timely, and I wish to share them with you, just a few of the highlights, very briefly and with inadequate extension.

What is God's ideal layman? What are his characteristics? Can we find an adequate answer to these questions? Yes, God's book furnishes us with a reply. Here we find clearly set forth what God expects of a layman.

Luke mentions fifty-two laymen of the Apostolic Church, and Paul in his letters tells of more than one hundred. Laymen were certainly important in those early days. Most of the noble martyrs were laymen. In our age too, God needs and largely depends upon His true laymen.

God's layman is spiritual. He loves what God loves. He hates what God hates. He is all truth and virtue. One thing he knows, "I know Whom I have believed."

He is a well-informed layman. He studies the Scriptures. He is a student of Bible history, and of his church organization. He studies the needs of his own church and develops and shares in appropriate programs.

He is broad-minded. He has no use for intolerance and bigotry. He respects all good in all men. He recognizes good in all denominations and creeds — and rejoices in the spiritual advancement of the Kingdom wherever it may be.

He is a man of moral courage. He acts from principle and not policy. When tempted, he says, like Paul, "None of these things move me."

He is an evangelist. God's layman carries the Gospel to his friends and neighbors and others. He is "willing to become all things to all men that he might win some."

He is generous. He gives till it hurts, and always he is loyal to his church and his pastor.

Surely no call at the present moment is more imperative than the demand that the Christian church should mobilize all the resources at its disposal to fit mankind morally and spiritually — to use its rapid acquirement of power for the good of men and not for their demoralization. To this end, we, as Methodists, must pledge ourselves, and discover the manner in which we may best accomplish our purposes.

John Wesley's Chapel

RONALD V. SPIVEY

Wesley's Chapel in London

One morning in the year 1716, a young Swiss student entered a rather lonely building near Moorfields, London. It was the King's Foundery. The worn and spoiled cannon captured from the French by Marlborough was being recast there. The metal was molten in the furnaces, ready to be poured into the moulds. The student's scientific eye discerned the perilous presence of moisture in the moulds, and he feared an explosion. His urgent entreaty persuaded many to leave the building but could not prevent the workmen from proceeding with their task. As he foresaw, a tremendous explosion took place, killing and maiming many who stayed behind. The young student was sent to found another arsenal among the rabbit warrens in the country at Woolwich. The ruined foundery was deserted and left derelict for more than twenty years.

In 1739 the foundéry was opened once again, but this time for a very different purpose. John Wesley bought this place for 115 pounds but it was so delapidated that 800 pounds had to be spent on repairs before it could be used as the headquarters of the new Methodist movement. Out of this "vast uncouth heap of ruins," Wesley made a chapel which would accommodate 1,500 people. There was a smaller meeting room for about 300 people behind the chapel and a book room. Over these buildings were living quarters for John Wesley and his preachers and the domestic staff. A coach house and stable stood in an open yard to the north while at the south side was a walled in garden in which were "some forest trees."

This building was the first Methodist chapel in London and it was never an alternative to the parish church. It was to St. Luke's Old Street, that John Wesley led "our little family" for communion every Sunday morning. But one Sunday evening, after evensong, "the original gospel of the primitive church" and the "*true* doctrine of the Church of England" was proclaimed at the foundery. Hither came many people on Sunday evenings, carryin their lanterns as they picked their way across the ur lighted park land of Moorfields. They came on other oc casions too. There was a preaching service at 5 o'clock i the morning and Wesley believed that attendance was sure test of sincerity! Here, in 1746, Wesley opened th first dispensary in London, engaging an apothecary and surgeon. He founded a free school with two masters fc sixty children, a lending society in 1747, and in 1748 rente an adjoining house to be an alms house for widows an poor children. The religion of the early Methodists wa not narrowed to listening to sermons though it was fe by the hearing of the Word, and strengthened by attenc ance at the class meeting.

After 40 years nearly everything at the foundery seeme worn out. Despite repeated repairs the premises were i ruins. The lease would soon expire. There was a grea need to find a permanent headquarters for what was nov a mighty movement.

The foundery was at the northeast corner of Finsbur Square, just beyond Moorgate as you walk from the city A little distance further from the city was the burie ground of Bunhill Fields, in which the bodies of di senters and others who were not allowed a burial in cor secrated ground, were laid to rest; it was here that Joh Wesley's mother was buried. Just across a lane (now Cit Road) was a large, bare field which had been created i the swamps by cartloads of earth from St. Paul's church yard. In 1777 Wesley leased an acre of the field an planned his "New Chapel."

Friends Both Rich And Poor

Many financial difficulties had to be overcome before th work was complete, but many friends both rich and poo helped. King George III gave the masts of battleship from the dockyards at Deptford and these supported th gallery for a hundred years. Part of one is still visible though the others are encased. A Mr. Andrews of Her ford presented the pulpit which is still in use. On Al Saints Day, November 1st 1778, the building was openec Here John Wesley frequently ministered and spent th last few years of his life in a house now in the courtyarc During John Wesley's extensive travels, his brothe Charles was usually the minister of the chapel but he wa assisted by three ordained ministers. The link betwee Methodism and the Church of England was also seen i the early Methodist services, many of which followed th Anglican prayer book very closely. Even now the Sunda morning service at Wesley's Chapel follows almost ex actly the same order as those conducted by John an Charles Wesley.

As Methodism grew, first in England, then in America and later throughout the world, Wesley's Chapel in Cit Road, E. C. 1, ceased to be the center of the Methodis organization but became the "mecca" of Methodis

ought and tradition and today is known by many as the Cathedral of Methodism" or "The Mother Church of World Methodism." A steady stream of pilgrims from all ver the world flows through its doors. Many hundreds me to visit the chapel or to view the museum which ow occupies a large part of Wesley's house at 47, City oad. This is the very house in which Wesley spent the st few years of his life and in it is the room in which e died. He was buried in a spot he himself chose in the raveyard at the back of the chapel and his tomb is surounded by many others of those whom he loved to call my children."

Wesley's Chapel stands in one of the most badly damged areas of London. Between the chapel and St. Paul's Cathedral very little is left standing, yet these two sacred hrines remain to remind England of the strength of her ast and the hope of her future. It is a miracle that both laces still remain intact. On the night of the greatest ire-raid on London, buildings all round were gutted and he chapel was only saved by the wind changing twice in he same night.

What of the future? Can a living church be rebuilt among the ruins of London to continue that witness which has been maintained there for over 200 years? The future of any building is quite unknown but a word, written by John Wesley in 1786 in a tract "Thoughts upon Methodism" may still be worth pondering.

"I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid, lest they should only exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case, unless they hold fast both the doctrine, spirit, and discipline with which they first set out. What was their fundamental doctrine? That the Bible is the whole and sole rule both of Christian faith and practice. Hence they learned:

1. That religion is an inward principle; that it is no other than the mind that was in Christ: or, in other words, renewal of the soul after the image of God, in righteousness and true holiness.

2. That this can never be wrought in us, but by the power of the Holy Ghost:

3. That we receive this, and every other blessing for the sake of Christ; and

4. That whosoever hath the mind that was in Christ, the same is our brother, sister, and mother."

A Layman's Day Address By Mr. Wallace

(Continued from page 293)

flow to the mountain of the Lord they will realize that the supreme allegiance is to welfare of all mankind regardless of race or class. This is the supreme test in attitude. By changing terminology but holding to the essence, I believe it is possible to get Communist co-operation once they are convinced that Christianity is not identical with hypocricy and reactionary capitalism. The Communists are religious fanatics and not nearly so materialistic as they claim. In a sense they are a reflection of our Christianity and our capitalism. While I know that there are some Communists who believe in God and the social gospel of Jesus, I have no illusions that any leading Communists will ever embrace Christianity and still remain in power.

At heart the Communist hierarchy is still anti-religious because it is certain that most men of religion will do everything they can to destroy Communism. They believe that Christianity is used to exploit the people for the benefit of the privileged few. To set these fears at rest and start the world on the path to an abiding peace I am sure the Catholic Church could make a tremendous contribution if the hierarchy would proclaim its stand for the complete separation of church and state in all the countries in the world.

John Foster Dulles, speaking at the Federal Council of Churches meeting a few weeks ago made it clear that he is gravely disturbed about the North Atlantic Military Alliance. He fears that when we bring U. S. military might directly to Russia's borders especially in Scandinavia, we are making an offensive threat which is not counterbalanced by its defensive value. He recognizes that Russia has no present intention of using war as an instrument of national policy but he fears if we push beyond a certain point the leaders of the Soviet state may feel so imperilled as to set the Red Army in motion. He urges that national policy be made by civilian leaders and not by the military. Truly it is refreshing to hear this note of sanity being sounded in the presence of leading churchmen when the world is continually being rocked by spy stories.

Yes, churchmen are beginning to move in areas where they perceive their vital interests are at stake. The organization known as the Protestants United is out to raise a million dollar fund to campaign for the maintenance of the traditional American system of separation of church and state. Bishop Oxnam, on Feb. 23rd, stated that "religious liberty means freedom for Roman Catholics in Hungary and also freedom for Protestants in Spain, Colombia, and the Argentine. We wish religious liberty, we wish that liberty for all, but we must face the fact that when a church insists upon being both state and church, its political activities as a state may seriously jeopardize its liberties as a church." I for one believe that the problem which Bishop Oxnam describes is far graver even than he realizes. From this problem as well as from Russia stems the increasing tensions, the deepening hatreds, the atmosphere of distrust and fear. Russia doesn't want war and the Catholic Church doesn't want war, but as long as this atmosphere of distrust and fear continues the munitions makers will utilize it to their very great profit and the ultimate destruction of mankind. Against these mighty forces we must summon all the strength that is within us while there is yet time. The Protestant conscience of America is a mighty force but slow to move. It moved in the fifties of the last century. I pray that it may move in the fifties of this century and that America will yet be saved from depression, war and moral insolvency.

Inside The Norwalk Case

EDITOR'S NOTE: *The following statements have been sent to us by the Rev. Charles W. Lee, pastor of the First Methodist Church, South Norwalk, Conn. They present a factual summary of what happened in Norwalk. The Norwalk press, the radio station involved, and the national news services definitely distorted this entire episode and we believe that the readers of* ZIONS HERALD *want to know the truth.*

"The official board and church members present extend a vote of confidence to the minister and lay leaders. We believe in the right of free speech whether or not we agree with a speaker's views.

"The Official Board of the First Methodist Church hereby requests that the Norwalk Minister's Association do whatever it can to open the facilities of WNLK to the broadcasting of services from our church."

Why did Wallace come? Every year, the laymen of the Methodist churches have a Laymen's Day when they can select anyone to speak they like. Understanding that Mr. Wallace was going to speak at the Lions Club in Danbury, the lay leader asked the minister to invite Henry A. Wallace for Laymen's Sunday, Feb. 27th so that our people would have the advantage of hearing him also. Mr. Wallace had to be in Chicago on that date, however; therefore, the minister asked when his first available date would be and March 13th was agreed upon. On Friday, March 11th, Mr. Wallace came to South Norwalk; he read his message to Harry Boyd, lay leader of the church, several other leading laymen of the church, and the minister. After some minor revisions the message was approved. The message was then mimeographed in the church office on Saturday; over one hundred copies were distributed on Sunday following the presentation. Anticipating the reactions of the general public to the plan of bringing Mr. Wallace to the church, we agreed it was best not to give advance publicity; to keep his message for the congregation and the regular listening audience of the church. Succeeding events have justified that approach.

Introduction of Mr. Wallace by the minister: "This is the second Sunday of Lent; a time for us to do some real searching of our souls — a time to face our fears and hatreds in order that light and knowledge may open doors of understanding and love. Here is a man, a member of the Episcopal Church in Ridgefield, Conn. whose parents were Methodists and Presbyterians — one whom the Encylopedia Americana describes as a 'spiritual' man whose favorite reading is the Bible. His name alone is enough to strike fear into the hearts of people who do not know him except through the suspicious remarks of some reporters and commentators. When a child is afraid of the dark, a wise parent leads him to a study of the stars and an appreciation of the mysteries of the night. When members of one's flock show signs of fear and sometimes even mild hysteria, I believe it is the responsibility of the shepherd to lead his people to face their fears. Therefore, I am proud to introduce to you the former Vice-President of the United States, former Secretary of Agriculture, an earnest and devout Christian, who will bring us the message of the morning, Henry Agard Wallace."

Needless to say, I am deeply grateful for the statement of the Norwalk Minister's Association; however, neither the association, myself, nor the First Methodist Church, have regarded this as a personal issue. We are individually and collectively caught up in a social situation bigger and broader than any of us dreamed. Out of it I hope will come a clarity of issues, a deeper respect for essential freedom in civil and religious worship. None of us want either military or religious dictatorship and we are encouraged to find that the great American tradition is stronger in spirit than we realized; that we have a third alternative in the concept of the free spirit.

My laymen gave me $90.00 to buy a full page ad in the paper to print the speech in full. The paper insisted on charging $170.00, the rate for political advertisements (religious rate is half-rate). The official board decided to cancel the ad refusing to acknowledge that it was political, maintaining it was a religious service in the Protestant tradition. Their men had been setting type so the paper sent a bill for $34.80 to pay for their wasted efforts.

After the Norwalk Minister's Association took a united stand to preserve the freedom of the pulpit and worship, the station WNLK still could find no way to save face and restore services on the air and requested another meeting of the ministers to find some basis for continuing or cancelling. The radio announced all day that the ministers were meeting to reconsider their statement of the day before. Without any hesitation the men reaffirmed their stand of the day before. Then prepared this statement: "The Norwalk Minister's Association reaffirms its stand of March 13th and regrets that any embarrassment was caused station WNLK by the broadcast of last Sunday. We agree that in the future when any other than the minister of the church is to preach on the air, we will consult with the radio committee of the Norwalk Minister's Association."

Of course, the radio and press perverted this statement. Dr. Ginsburg, instead of just reading the statement and announcing restoration of religious broadcasts, made the preliminary statement: "I told the minister I would not restore time to the churches unless I had assurances that no controversial subjects would be taken up in the pulpit; I am satisfied with the statement they made and therefore announce services will be resumed next Sunday at the First Methodist Church in South Norwalk." Of course, by our statement we refused to stand for such interpretation, but you can see what happens.

(Rev.) CHARLES W. L. LEE

* * *

Statement of the Norwalk Minister's Association:

"Believing that it is an unequivocal religious duty to defend the right of free speech and free worship, we, the members of the Norwalk Minister's Association, do hereby protest against the recent suspension of religious radio broadcasts from the pulpit of the South Norwalk Methodist Church. Furthermore, we respect and shall do all in our power to preserve the right of any church to plan and conduct religious services in its own way.

"The recent appearance of Henry Wallace in the pulpit of the South Norwalk Methodist Church is in keeping not only of the rights of free men, but in keeping with the time-honored practice of lay preaching in Methodist and other Protestant churches.

"We believe that Radio Station WNLK has been unjustly criticized for the content of the broadcast in question. The South Norwalk Methodist Church took full responsibility for this broadcast of its regular services at the time assigned by the Norwalk Ministerial Association.

"While this particular incident might not have occurred nor have been similarly handled in any other of our several churches, it does represent courageous action in behalf of free speech and worship. It points up as well the grave responsibility the press and radio — particularly in the areas where there are no competitive channels of public communications — to provide a free forum for all facts, opinions, and points of view and for all persons and groups in the community.

"We believe that Mr. Wallace, like any other person, has a right to be heard. So though we cannot endorse all of his opinions we believe that the facts and opinions set forth by Mr. Wallace in his sermon on Sunday should be fully presented. We believe these facts and opinions are religious and social in nature. Finally, we believe individ

THE ADVANCE
FOR CHRIST AND HIS CHURCH
FROM CRUSADE TO CONQUEST

ll citizens and the public press and radio, well as the Christian church and clergy, ould defend and encourage free religion d free thought."

tudent Conference

Lycoming College will be represented with lleges from all over Pennsylvania at the fth Pennsylvania State Methodist Student onference in State College on April 22-24, cording to the Rev. C. Herbert Picht, col- ge chaplain. Lycoming delegates are sched- ed to conduct the conference worship ser- ces on Saturday morning, Apr. 23rd. The eme of this year's meeting is "Building a iving Faith."

At the conclusion of the two-day meeting State College, Dr. Harold Ehrensperger, litor of *Motive,* the magazine of the Meth- dist student movement, will accompany the ycoming representatives back to their home ampus to address the Sunday night meeting f the Student Christian Association. The hristian Association from Bucknell Univer- ty will be guests of Lycoming for supper at evening and will hear Dr. Ehrensperger.

New Temperence Secretary

Bishop Paul E. Martin, president of the Board of Temperance of The Methodist Church, announces the appointment of the Rev. Caradine R. Hooten, to the position of executive secretary of the board, succeeding the Rev. Ernest H. Cherrington, retired. Bishop Wilbur E. Hammaker remains as executive vice-president and Mr. Deets Pickett as associate secretary in charge of research.

Dr. Hooten is leaving the pastorate of First Methodist Church, Oklahoma City, Okla., and will assume full duties at the board office about June first. He was educated at Southwestern University and the University of Texas.

Christian Vocations

One of the aims of the Interboard Committee on Christian Vocations is to incorporate in the vocational guidance program of the public schools a fair presentation of church vocations.

As a first step in meeting the need for guidance materials in this field a pamphlet, "1949 Methodist Service Projects," is being made available through pastors of local Methodist churches to all vocational guidance counselors in public schools, it has been announced by the Rev. Harold W. Ewing, secretary for the committee.

In the next four years The Methodist Church will need 4,000 ministers: 1,548 in the field of Christian education, 1,100 missionaries in foreign fields and 1,000 missionaries for home service, 10,800 nurses and social workers for hospitals and homes.

"We feel that it is important to place the needs and opportunities of the church before the students of our high schools," Mr. Ewing said. The Des Moines Area has cooperated through the work of Dr. Orville Strohl in developing a sound film on the ministry as a vocation, for the use in public schools, according to Mr. Ewing. Mr. Ewing indicated that there is a need for presenting to all youth a basic philosophy of service in vocations, whether their field of work is to be through the church or as laymen.

Other materials for implementing the vocational guidance program for public schools are being planned by the Interboard Committee.

Mass Meetings

Next October, in 70 cities of America, The Advance for Christ and His Church will conduct great mass meetings for our Methodist people. Bishop Oxnam's Committee on Objective No. 1 has prepared in general outline the schedule for these one-day meetings — two for each area. In due time the places and dates of these assemblies will be published.

Each mass meeting begins with an early Communion Service for the people of the community as they go to work. The forenoon session is devoted to Christian training in the home. There is a noon luncheon and address. There is an afternoon session on the practical aspects of "Our Faith," an evening banquet for youth and a great mass meeting at night. The team of speakers will be made up of the resident bishop in charge, two other bishops as speakers, also two lay-speakers, man and woman.

Saint Paul's Week Of Celebration

The choir of St. Paul's Methodist Church in Quincy, Mass., poses with the pastor, the Rev. David M. Angell, in the newly renovated sanctuary of the church. Mr. Angell is standing immediately to the right of the new organ.

A week of celebration was held at St. Paul's during the second week of March, commemorating the 60th anniversary of the laying of the cornerstone. Among the honored speakers during the week were: the Rev. Willard C. Arnold, superintendent of the Boston District; Bishop John Wesley Lord, resident in the Boston Area, and Professor Charles Melvin McConnell, of Boston University School of Theology.

During the past two years the building has been partially renovated. In the fall of 1947 a new heating plant was installed, later the sanctuary was redecorated and a new Hammond Organ was installed.

Delegates To Cultural Conference

New York (RNS) — A Protestant theologian from Czechoslovakia and a Catholic priest from France are among the delegates scheduled to attend the Cultural and Scientific Conference for World Peace which opened here on March 25th.

The State Department announced in Washington that it had issued visas to 23 delegates from Iron Curtain countries, although under "no illusions as to the manner in which the Comunists will attempt to use and manipulate the . . . conference."

The Protestant delegate from Czechoslovakia is Professor Joseph Hromadka, dean of the Jan Hus faculty in Prague University, and member of the Central Action Committee set up by the Czechoslovak government.

From France comes Abbe Jean Boulier, professor of International Law in the University of Paris, and leader of the Progressive Christian Movement, which holds that Communism and Christianity are not incompatible. Roman Catholic leaders in France have issued warnings against the movement.

The Parson Looks At Labor

Clair M. Cook

"Business Makes Its Case for Profits"

Judging from the letters inspired by this column for January 26th — "1948's High Profits" — some readers object to any implication that profits can be too high, or that the distribution of income should include profit-sharing for the workers as well as the stockholders.

The magazine *Fortune* is not a particularly pro-labor journal: it is aimed instead at the business executives who can afford dollar-a-copy issues. Its March number was accompanied by a supplement extracting from and commenting on Senator Flanders' subcommittee's investigation of corporate profits. It presents selected testimony from executives of thirteen companies under the heading, "Business Makes Its Case for Profits." Among the items disclosed in the testimony were that Sun Oil profits were up from $8 million in 1940 to $45.6 million in 1948; thirty oil companies returned collective profits of *sixty per cent more* in 1947 than in 1946 — a one-year span; General Motors showed profits of more than $440 million in 1948, as against a 1936-41 average of $186.3 million; General Electric's President Wilson calls their $112 million in 1948 — double 1940 — "too low;" Pacific Mills earned 36 per cent on invested capital in 1947; Philco's 1948 profits were $10 million, while the company's book value at the end of 1947 was $16.6 million.

In all of these cases, of course, the business spokesmen did their best to explain the necessity for such profits. *Fortune* calls it "interesting and persuasive," "an effective presentation." But it says specifically that nowhere is there an effective answer to the arguments of A. F. L.'s Nelson Cruikshank and C. I. O.'s Donald Montgomery against "the growing practice of allowing undistributed profits back into industry." The labor men's objection is that "capital is involuntarily provided by the consumer through higher prices, instead of voluntarily by the investor," and consequently should be controlled by government (undistributed profits tax, etc.).

Fortune adds that industry's presentation failed also to "explore deeply the burning central question of when, if ever, a profit becomes excessive." If a 10 or 15 per cent profit is good, what's the matter with a 50 per cent profit "if the other 50 per cent is b enough to pay satisfactory wages?"

The basic fallacy in all this high-pro cycle is that employing undistributed, u taxed (so-called "hidden") profits for pla expansion — "costless capital" — fails to i crease the buying power of the 71 per ce of the nation who work for wages, who mu buy the end product — and inflation go merrily on. The stockholder does not su fer; his stock is worth more in earning pow as plant valuation and capacity go up. Th benefit is clearly on his side, and that of th business; government loses out on the taxab profits, and the worker pays high prices keep those profits in the stratosphere. A stated at the end of the earlier discussio "profits should have a genuinely valid rel tionship to wages and prices."

FINAL REPORT OF RECEIPTS ON CRUSADE FOR CHRIST

AREAS AND CONFERENCES	Quotas	Subscriptions Received By Crusade Office	Amount Received To Feb. 28, 1949
WHOLE CHURCH	25,000,000.00	27,687,367.00	27,023,582.56
NORTHEASTERN JURISDICTION	5,955,875.00	6,514,711.00	6,397,824.78
BOSTON AREA	555,125.00	559,190.00	532,562.19
Maine	101,525.00	93,215.00	89,406.62
New England	253,300.00	265,581.00	251,635.91
New England Southern	135,025.00	132,492.00	125,940.26
New Hampshire	65,275.00	67,902.00	65,579.40
NEW YORK AREA	1,145,650.00	1,190,961.00	1,155,601.53
Newark	308,500.00	292,977.00	268,069.29
New York	215,400.00	232,610.00	226,953.05
New York East	354,625.00	391,090.00	389,694.72
Troy	267,125.00	274,284.00	270,884.47
PHILADELPHIA AREA	1,067,075.00	1,153,256.00	1,169,270.92
New Jersey	316,050.00	361,660.00	365,035.05
Philadelphia	456,200.00	466,999.00	491,411.87
Wyoming	294,825.00	324,597.00	312,824.00
PITTSBURGH AREA	1,317,525	1,579,157.00	1,532,576.02
Erie	287,125.00	354,255.00	351,881.58
Pittsburgh	497,675.00	582,628.00	566,745.02
West Virginia	532,725.00	642,274.00	613,949.42
SYRACUSE AREA	686,475.00	708,580.00	715,634.55
Central New York	252,600.00	287,796.00	278,815.90
Genesee	276,875.00	235,727.00	259,576.23
Northern New York	157,000.00	185,057.00	177,242.42
WASHINGTON AREA	1,184,025.00	1,323,567.00	1,292,179.57
Baltimore	565,400.00	634,792.00	634,862.19
Central Pennsylvania	372,750.00	437,634.00	406,176.38
Peninsula	245,875.00	245,875.00	245,875.00
Puerto Rico Mission		5,266.00	5,266.00

On A Wide Circuit

W. W. Reid

Science and Man's Spirit

Sometimes when we see the strides th science is taking in almost every field, an then contemplate the diabolical use to whic man is putting much of it, we are prone t suggest that the scientist fold up his ter until the spirit of man can grow to righ fully employ the knowledge the race no possesses. And when we note the medic profession saving millions of lives only t have them decimated by wars in Europ starvation in India, floods in China, we ma ask despairingly, "What's the use?"

But I was heartened and encouraged th other day by a statement made to a grou of young scientists-to-be by Dr. Shields Wa ren, director of the Division of Biology an Medicine, U. S. Atomic Commission. Sai he:

"It is sometimes said by the emotional an the pessimistic that science should hold it hand and wait for the ethical and spiritu side of man to catch up, that tools have bee given him beyond his power to use.

"On the contrary, it is absolutely necessar that science go on in its efforts to read th riddle of the universe. I have no doub that those who see in our opportunity t utilize atomic energy only a cause for regre and fear had their counterpart in those wh viewed with alarm the development of th printing press and predicted dire things from the steam engine. Was the world better whe it was periodically swept by famine and pes tilence, when such knowledge as existed an such power as could be evolved was the priv ilege of few? Through unremitting searc for truth in science, through recognition tha assumption, prejudice and falsehood canno exist there, let us hope that truth, under standing and intolerance of wrong will b further extended in human relations."

And then Dr. Warren opened to us all new vistas of what the future may hold for man

ne application of new knowledge in phys-
to the control of disease.

The degenerative diseases — cancer, hard-
ng of the arteries, diabetes and arthritis,
mention only a few — are to the best of
ent knowledge engendered within us by
nown factors," he said. "In general little
gress in controlling them and insufficient
gress in treating them has been made.

The development of new types of tech-
ues always opens new frontiers and stimu-
s new pathways of research. Such an
nt has recently occurred in the develop-
nt of atomic energy. First a revolutionary
cept in physics has been developed and
ved and active experimentation as to its
entialities are well underway. Second, a
thod of tagging atoms by radio-activity so
at chemical and biologic processes can be
lowed through in great detail is now at
nd. Third, advance in knowledge of bi-
ogic effects of radiation permits changing
me hereditary characteristics in plants or
imals.

"In dealing with these new forces new pre-
utions have had to be developed and new
eans of insuring safety of those working
ith them. . . . The whole field of industrial
nd of everyday safety is one that challenges
ot only the medical man but all interested
n the welfare of humans. In spite of the
ostly slaughter going on on our highways
very day, no significant attention has yet
een given it by the bulk of our population.
tudies of the accident-prone drivers, of the
xperience of cities with rigid traffic control
ave shown that much can be done to save
ife and prevent injury."

Yes, there is much to be done in improv-
ng "human relations." Perhaps science plus
religion can together meet the need. There
s hope so long as the need is recognized.

Asks America To Examine Motives In Far East

If the United States wants to build good will with the nations of the Far East, it must examine its motives to dispel charges of economic imperialism. This is the conclusion of Bishop Ralph S. Cushman of St. Paul, Minn.

Leader of Methodism in the episcopal area of Minnesota and the Dakotas, he is representing the Council of Bishops on a three-month visit to Methodist centers in Malaya, Sumatra, and the Philippine Islands. He recently attended the 50th anniversary of Methodist work in the Philippines.

Bishop Cushman reports, "At a recent conference in Ceylon of Asiatic youth, representing 16 nations, only the three Filipino delegates of the 90 present, defended the United States against charges of economic imperialism. Reporting this to the Northern Philippines Conference, our Methodist delegate, an outstanding young lawyer, said, 'We Filipinos know better.'

"Government officials are generally agreed on the infiltration of Communist propaganda in this area, including the Philippines, Singapore, Hongkong, Bangkok, and Indonesia, but Communism cannot account for the growing spirit of nationalism everywhere evident since World War II," Bishop Cushman believes. In this respect, he feels, there is a great deal of confused thinking as there is in the United States, with Christians frequently putting loyalty to nation above loyalty to Christ.

"Probably the missionary and Christian forces are the most stabilizing influence in the East," according to Bishop Cushman's observation. "In any case, we are convinced that American investment in Christian missions is the best-paying investment of all and should not only be continued, but greatly increased."

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GEORGE E. HEATH, Exec. Sec.
581 Boylston St., Boston 16, Mass.

The Globe Man's Story

The official board of the church had had a stormy meeting considering finances. There was a shortage in current funds, and the treasurer, anxious to see the money coming in, had been outspoken and so gained the dislike of most of the members.

At last a member arose and made the motion that the board remind the people that they should give liberally to the support of the church, pointing out that their treasure should be in Heaven, not on earth.

A gasp and choking were heard. A minute later the outspoken man had recovered and regained his composure.

"It's all right," he panted. "I thought you said treasurer." Reprinted from the *Boston Daily Globe,* May 25, 1931.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

Getting a Kick Out Of Life

William L. Stidger

Thoreau, Tolstoy, Emerson, Gandhi, and Jesus are five names which immediately suggest happy lives, abundance of spiritual power, and tremendous aftermaths of influences which have remained behind the setting of their suns like Arizona afterglows spreading around the earth.

I have visited a hundred times the site of Thoreau's cabin on Walden Pond near Concord, and have mused on his immortal experiment in doing without things and discovering the roots of life. However brief that experiment may have been, and however critical the gossips of his day may have been about his going regularly to Emerson's home to fill up with food, the fact still remains that he has become one of the eternals and the unforgettables in his philosophy of freedom from "things."

A course of reading this winter about Thoreau and several visits to Concord brings me to the conclusion that one of my mother's favorite verses, which I find in the scrap book, sums up in understandable language exactly what Thoreau and this group were talking about when they intimated that it takes so little after all, to make one happy:

"A little sun, a little rain,
A home wherein to dwell;
A kindness with no thoughts of gain,
A friend who knows me well;
Some worthy, useful thing to do,
Clear vision which can see
The beauty of the good and true:
That is enough for me!"

In checking that verse with Thoreau and his way of living at Walden Pond, I find that he had a little sun, a little rain, "A home wherein to dwell," (even though it was a simple one-room cabin); "A friend who knows me well," (Emerson); "Some worthy useful thing to do," (He made lead pencils); and he got a lot out of life.

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Students See Government In Action

Sam Burgess

Two on-the-scene seminars held February 27-March 3 in Washington, D.C. and at Lake Success, New York brought keener insight into the intricacies of national and world government to the students attending and gave each a better understanding of his responsibility as a Christian and a citizen.

The significance of the first-hand contacts with high national and world government officials at work was readily apparent in closing sessions as students sought to put the impression of their observations into words. Each student who spoke indicated a less critical attitude toward the often slow moving and imperfect accomplishments of democratic procedure and expressed new appreciation of his personal place in systems of government dedicated to the best interest of the peoples governed.

In Washington a group of some 70 students representing 30 states visited sessions of the House and Senate and met a number of Senators and Representatives individually. They attended background and orientation lectures by administration officials, lobbyists, seminar leaders, political observers and private citizens. They fired numerous candid questions at each on every current issue from the United States foreign policy and the North Alantic Pact to the fight between butter and oleomargarine. Foreign policy, housing, civil rights, federal aid to education and the loyalty program received the students major attention.

Points of interest visited during the three-day stay in Washington were the Capitol, State Department and Supreme Court Buildings, the Lincoln Memorial, the Library of Congress, the Philippine Chancery, the Methodist Building and Foundry Methodist Church. Sunday, February 27th the students attended morning worship at Calvary Methodist Church.

At Lake Success a group of 30 students saw and heard delegates of the 57-member nations in action and met many important U.N. officials. They visited a session of the Security Council only a few hours before the council voted to accept Israel's application for membership and heard delegates of China, Egypt and Russia express their nation's position regarding this important matter in world affairs.

The students also visited sessions of the Economic and Social Council and heard reports on the work of the United Nations International Children's Emergency Fund, the Human Rights Section, the Trusteeship Council and the United States Mission to the United Nations from qualified representatives of these branches of the U. N. organization. Orientation lectures for the young people were given by Mr. J. Orrick, chief of the non-governmental organizations of the Department of Public Information, and Mr. Andrew Cardier, first assistant to Secretary-General Trygve Lie.

Several discussion sessions on the accomplishments and failings of the U. N. Assembly were held at which seminar members asked many questions about practical problems in regard to U. N.'s future possibilities in its efforts to maintain peace throughout the world. The students seemed surprised and encouraged by the many significant accomplishments of the U. N. reported by U. N. officials who stressed that many of these accomplishments have been overshadowed in press and radio coverage of U. N. proceedings by the more colorful and controversial debates in the Security Council.

The social feature of the U. N. seminar which brought most of the students to New York for the first time was a dinner given them by the Japanese Methodist Church where they clumsily but successfully ate n tive Japanese dishes using only chop stick and an occasional finger.

The Washington seminar was under th auspices of the Methodist Student Movemen the Department of Christian Social Relatio of the Woman's Division of Christian Se vice, the Board of Education of the Norther Baptist Convention and the Council on Chri tian Social Progress of the Northern Bapti Convention. Adult leaders were Miss Elean Neff of Washington, representing the Wor an's Division; Miss Dorothy Nyland of Ne York, representing the Student Movemen and Mr. Don Cloward of Washington, re resenting the Northern Baptist Council f Christian Social Progress.

The United Nations seminar was spo sored by the student departments of th Boards of Missions and Education in co-o eration with the Department of Christian S cial Relations of the Woman's Division Christian Service and the Commision c World Peace. Leaders were the Misses N land and Neff, Dr. Charles F. Boss, Jr., an Mr. Herman Will of Chicago, representin the Commission on World Peace.

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Common Fallacies Concerning The Bible

Herbert M. Gale

"Faith" — and "Belief"

In the previous discussion of "Faith" ar Hebrews 11:1, it was noted that the defin tion in Hebrews, valid in so far as it go fails to express, at least explicitly, the dom nant New Testament meaning of "faith" complete devotion and commitment. Falla ous views are also common regarding the r lationship between "faith" and "belief."

In the Bible the two terms are often us to express the same thought. In Isaiah, "believe" is to have faith (7:9; 28:16). the Gospel according to John the conditi for salvation is also expressed in terms of b lief (as in 3:16 and 20:31). Such usages "believe" or "belief" have led to an all-to common interpretation of "faith" as a m ter of intellectual assent to correct dogmas doctrines or creeds, for in our time the wo "believe" is employed to convey the idea such intellectual assent. This interpretati appears conspicuously in the definition "faith" found in the "Catholic Encyclopedia objectively, "faith" is "the sum of truths r vealed by God in Scriptures and traditic which the church presents to us in a br form in her creeds; subjectively, faith stan for the habit or virtue by which we asse to those truths." And in Protestantism a the Christian "faith" of persons is oft judged on the basis of their intellectual asse to certain propositions.

Two very important considerations m be noted. In the first place, "faith" as co mitment is *more* than such intellectual asse We may express assent to many propositic

nich we hardly commit ourselves. We often guilty of being like the ancient cs, about some of whom it has been hat they may have believed that honesty e best policy but they tried everything first. To have the correct ideas about and Christ does not necessarily mean de- n or commitment. If, therefore, "belief" terpreted as assent of the mind, it is a y to equate it with "faith." It must be mbered that in the original Greek the ls which we translate as "faith" and "be- " have precisely the same root: to "be- ," therefore, involves all that "faith" ns. The writer of the Fourth Gospel inly makes it clear that to "believe" in- es nothing less than placing one's life in relationship to God that the life of God mes the life of man — as the branches ve life from the vine (John 15:1-11).

the second place, correct "belief" (as llectual assent) is not, either for Jesus or Paul, the ultimate basis for judgment. both of them certain basic convictions necessary, of course — the conviction that l rules and that He has been manifest in ist (see Romans 10:9). But if salvation e to depend on an adequacy of correct liefs" *about* God and Christ, then con- nation is just as inevitable as if salva- n were dependent on the fulfillment of Law (Galatians 3:10), for no man can lyse and affirm the fullness of the nature God any more than he can conform to all requirements of the Law. Requiring "be- s" of this sort is just as legalistic as requir- "works" of the Law. Only as "belief" nderstood in the New Testament sense as equivalent of the "faith" which is com- tment, do we see the original Christian in- pretation of the term.

ethodism's Connectional ystem

The efficiency of Methodism's connectional stem in ministering to human need is be- g demonstrated at the present time between icago and New York City. Member of a icago church, a young marine, with two his buddies, was arrested recently in New ork for armed robbery of a store. It was s first offense.

Notified by Brooklyn police of the arrest, e parents were anxious, but financially un- ble, to visit the young man. Their pastor btained from the General Minutes the name the superintendent of the Brooklyn South istrict, the Rev. K. F. Moore. (Containing list of all Methodist ministers in the United tates and their appointments, the General Minutes is published annually by the Meth- dist Publishing House.)

He wired Dr. Moore, asking that a Meth- dist minister be sent to see the prisoner as oon as possible. In a few hours, a telegram vas received by the Chicago pastor from the Rev. J. E. Zeiter, pastor of Hanson Place Methodist Church in Brooklyn, with the message that he would visit the boy. Since then, the Brooklyn minister has made a number of visits and has written long, detailed accounts of the situation. He has not only ministered to the youth's spiritual needs, but has seen that a lawyer was provided to represent him in court. The boy expects punishment as he awaits trial, but he does so knowing that The Methodist Church is close to him in his hour of need, even though his membership is nearly 1,000 miles away.

The Homemaker's Corner

Mrs. Harry A. Burnham

"When I have time" is the refrain of the busy woman's song. There are so many things that we would like to do.

And then, when that leisure time to which we have been looking forward comes, we spend our time longing for the old busy days, and neglect our anticipated hobbies until something jolts us out of our inertia.

Grandma Leonard was one of those women. She was alone, and, although she was not an old woman, she was a grandmother, and she was lonesome. She was not too old to work in her beloved garden but she wanted what she called "a real excuse for living."

One day she started for her daughter's home, determined on a course of action which she knew would not mean happiness for either her or her daughter; she would offer to take over the care of the children, or the cooking, or the cleaning, anything which would give her an interest outside of herself.

She took a short-cut through her garden, stopping to pick off a dead leaf, to smell a rose, to prop up a leaning plant. That short-cut saved the day for all concerned.

Grandma Leonaard had been very successful in raising certain rather rare plants. A neighbor approached her as she tied up a dropping columbine and asked her if she would be willing to devote some space in her large garden to raising plants for some people who were anxious to buy some that had received the good start which she seemed to be able to give them.

The trip to her daughters was forgotten. A growing and lucrative business was launched, and, best of all, happiness was achieved in her own back yard.

That is but one of the stories I find in my book of memories. One woman found a paying hobby on her porch, another in a neighbors clothes-yard. More about them later.

What is in your back yard?

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Readers Write

(Continued from page 290)

we long to use the bombers to wipe Communism from the earth while the technical advantage is still with us, then gloating has changed to hate — and that is far from harmless and far too dangerous to be called silly.

At hand is the report of another broadcast containing the words:

"Ours is a world afflicted wiith one of the most virulent epidemics of contagious hatred in all history."

That broadcast was made by Dr. Harry Emerson Fosdick on February 19, 1939. Note the year, and then ask yourself whether that contagion has at any time since ceased to spread farther its noxious breath.

Will this century, that started out so auspiciously that it seemed destined to become a Century of Good Will, finally write itself down as a Century of Hate? Pearl Harbor and Hiroshima fit well into that picture. Are other names soon to be added?

It grows late, but not too late to change. If one is marching toward a destination he abhors, he shows the measure of his wisdom by the speed with which he turns about and starts the other way. Shall we gloat, or hate, or struggle still for sympathetic understanding?

ROBERT E. BRUCE,
Redlands, Calif.

Melish Gives Up Chairmanship

NEW YORK (RNS) — The Rev. William Howard Melish, associate rector of the Protestant Episcopal Church of the Holy Trinity in Brooklyn, has given up the chairmanship of the National Council of American-Soviet Friendship, but remains a member of its board of directors.

Mr. Melish's chairmanship of the council, which is one the United States Attorney General's list of subversive organizations, stirred up a controversy in the church and provoked a diocesan order ousting his father as rector and automatically ending his own tenure.

At the annual meeting of the American-Soviet friendship group here, Mr. Melish asked that he not be re-elected chairman.

"Increasing responsibilities of my parish have made it very difficult to give the council the time that it deserves of its chairman," he told the meeting.

"Although there are many signs that church leadership is throwing off its lethargy," he added, "and is now seeking to contribute to American-Soviet understanding for the sake of peace, the same struggle goes on within the churches as outside. As a clergyman, I have had, and now have, a peculiar responsibility to face this phenomenon."

He expressed his intention to "contribute faithfully all that I can to the work of the council" as a member of the board of directors.

Bishop Lord At Social Union

Bishop John Wesley Lord

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church. addressed the Boston Methodist Social Union on Monday evening, March 21st, in Brown Hall, New England Conservatory of Music, Boston. It was Young People's Night at the Union, and the bishop took as his theme: "Testament of Youth," borrowing the title from Vera Brittain's book by that name in which she said that World War I condemned her and her generation to live to the end of their days "in a world without confidence, without security, a world in which every dear personal relationship would be fearfully cherished under the shadow of apprehension."

It was this pessimistic view that Bishop Lord sought to refute in his address. He spoke, in part, as follows:

"Without denying the tragedy of our times, expressing itself in spiritual exhaustion, degeneracy, destruction, and despair, and knowing that there is ever present the shadow of apprehension, yet I believe that there is something far more in youth's testament than insecurity and fear and threat of war. Coupled with each peril, there is a corresponding promise of greater good than we have ever known, and especially is this true of those who hold the Christian faith. We learn in our failures even as in our victories and keep the goal in sight. Pessimism and cynicism are sired by inertia and mental lassitude, and often a sure antidote for pessimism is simply getting on with the job that God expects us to do. Things do not appear quite so 'inevitable' when we are busy at the task of modifying human behavior.

"Our God is the author of gracious surprises. This universe is not static and set but dynamic and pulsating with Spirit, and no man knows just how and when and where there will be an expression of that Spirit. Thus we may live in the spirit of expectancy, for things are never only what they appear to be to the human senses. Things are only what they are to God.

"Never before has there been a time when God has moved with such unpredictability and change as He is moving today. My only fear might be that we are not able to adjust to the changes because of the smallness and meanness of our lives. A whole new world has opened before us in the discoveries in the field of nuclear fission. Let us keep ourselves open to every invasion of God.

"While we thank God for His gracious surprises, we thank Him none the less for His judgments. History in itself cannot give worth or significance to its efforts and destiny — it is God who by His judgments gives them worth. We must bring all of life under divine judgment. It is imperative that we find out where God is going and then get things out of His way. To one who so believes and acts, the future is secure.

"To follow God today means that we must move from isolationism to internationalism in our thinking. Many find this difficult. Many are unwilling. But the distance we are willing to move will determine God's judgment upon our chances for a peaceful world. We must move from a concept of rugged individualism to some measure of social planning and control. Individual rights must be guaranteed, to be sure, and not exploited; but when we are too weak or unwilling to exercise inner controls, then outward controls must be instituted, for society has rights as well as the individual. We shall all need to contribute more to society and to draw less from it in the future. And, finally, we must move from materialism to a spiritual concept of life. Bad behavior is our besetting sin. We must modify human behavior. In a day like this, we dare not be bound by the practical, the tangible, the immediate, but must make full room for freedom and truth. Only in this course lies security.

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A Declaration On Religious Freedom

Adopted by the Executive Committee, T Federal Council of the Churches of Ch in America — March 15, 1949

The evidence coming from several ar in Europe makes it clear that there is a s tematic attack upon churches by Commun controlled governments. Although there n be no overt persecution of Christians for profession of their private faith or for ligious worship, it is plain that totalitar states under Communist domination are termined to prevent the churches from h ing any influence in public life. In the li of recent developments in Hungary, Bulga and elsewhere the design of these states bring the churches into subservience is longer open to doubt.

The methods being adopted by one tot tarian regime or another in achieving t design include preventing the churches fr maintaining schools for the religious edu tion of their children, banning Christ youth movements or sharply circumscribi their activities, eliminating or controlli Christian publications, forcing strong chur leaders out of their positions and suppla ing them with submissive personalities, a isolating the churches from fellowship a contact with churches in other lands. Wh these objectives may not be openly avow they are pursued by such devious means public trials on such technical charges manipulating the currency, black marketi and espionage.

The attack of the Communist-control governments is directed against all forms organized religion which refuse to be to of a secular policy. All the churches are volved in the defense of a rightful religic freedom as over against the pretensions the totalitarian state. They must stand gether in resisting, in such ways as are a propriate to the church, every attempt of godless political regime to curtail or d troy the influence of religion.

In bearing this united testimony and star ing together in a common protest we mu guard against a blind emotion or a hee less hysteria which might seek to defend t church through resort to war. It would wholly illusory to suppose that the prese tensions could be relaxed by such method.

Our witness in behalf of basic religic freedom is not limited to the states whi are under Communist domination. There also a totalitarianism of a Fascist type whi is hostile to religious freedom. States whi profess to be defending the rights of religi may in practice be denying those rights their treatment of minority groups. We ca not be silent about the fact that in Spain, t Argentine and elsewhere there are tod grievous abridgements of religious freedo In championing religious freedom we me freedom from coercion by any earthly pow

ner political or ecclesiastical, that as-
s the prerogative of God and attempts
ntrol the conscience of the individual.
: do not know the facts of the situation
e Communist-controlled countries well
gh to justify us in fully evaluating the
of our Christian brethren who are pass-
hrough a terrible ordeal. We can, how-
have a confident trust that in every
try there will be a faithful remnant who
r all circumstances of conflict will choose
bey God rather than men and who will
compromise their Christian convictions.
is out of such fidelity to the Word of
in the face of hardship and danger that
Christian church in other ages has sur-
d attack and had its spiritual vitality re-
ed. The greatest service which we can
der to hard-pressed Christians in many
ntries is to stand beside them in a fellow-
of the spirit and to pray that they may
ustained by the Divine assurance that the
hfulness will not be in vain.

The threat which the churches confront in
er lands is a ringing call to Christians, in
ds that are still free, to redouble their
orts in behalf of social justice and human
hts. It is in the soil of misery and in-
tice that Communism thrives. For Chris-
ns to struggle constantly to establish both
edom and justice for all people, remem-
ing especially the poorest and the most
pressed, is to strengthen the church for its
ost effective witness in the world today.

ederal Aid

Oswego, N.Y. (RNS) — America's paro-
ial schools "are legitimate claimants for fed-
al aid," the Rt. Rev. Msgr. David C. Gildea,
ld an audience of Catholic laymen here.

Monsignor Gildea, superintendent of pa-
chial schools in the Syracuse diocese, said
parochial schools perform a public service,"
that "any school to which parents may
nd their children to fulfill the compulsory
lucation law, does serve the public."

He estimated the cost to the federal gov-
rnment if it was to replace the nation's pa-
chial schools at "more than a billion dol-
rs."

He said "the experience educators gained
rough the federal lunch program and the
I Bill of Rights have led them away from
uspicion of the federal control factor in a
overnmental aid program to education."

Federal legislation that fails to take action
n favor of children in non-public schools is
unjustly discriminatory," Msgr. Gildea
dded.

"Every child in a parochial school is an
American citizen," he said, "and entitled to
ustice, fair play, equity and full demo-
cratic rights."

Monsignor Gildea pointed out that federal
aid to education has been a subject before
Congress for more than three-quarters of a
century, and "it does seem a satisfactory bill
will be passed during the current session."

WORLD SERVICE RECEIPTS ON APPORTIONMENT

AREAS AND CONFERENCES	Paid Last Fiscal Year June 1, 1947 To February 28, 1948	Paid This Fiscal Year June 1, 1948 To February 28, 1949	Annual Apportionment For Quadrennium 1948-52
WHOLE CHURCH	3,999,161.53	4,379,596.47*	7,903,379.00
NORTHEASTERN JURISDICTION	1,154,176.05	1,293,559.18*	2,442,014.00
BOSTON AREA	88,163.46	99,734.16*	200,711.00
Maine	13,228.30	14,201.47*	25,601.00
New England	42,349.84	48.380.19*	91,640.00
New England Southern	24,082.79	27,406.05*	64,291.00
New Hampshire	8,502.53	9,746.45*	19,179.00
NEW YORK AREA	189,220.80	210,064.03*	467,262.00
Newark	57,493.22	72,942.52*	143,604.00
New York	14,219.68	12,090.33	65,575.00
New York East	73,181.70	74,113.66*	160,307.00
Troy	44,326.20	50,917.52*	97,776.00
PHILADELPHIA AREA	226,635.91	232,889.50*	461,141.00
New Jersey	81,096.56	90,152.04*	151,808.00
Philadelphia	83,670.83	89,240.22*	169,493.00
Wyoming	61,868.52	53,497.24	139,840.00
PITTSBURGH AREA	265,694.77	302,312.73*	476,834.00
Erie	76,669.46	89,048.57*	149,579.00
Pittsburgh	116,496.48	125,671.74*	196,228.00
West Virginia	72,528.83	87,592.42*	131,027.00
SYRACUSE AREA	129,999.44	151,018.94*	309,480.00
Central New York	54,259.77	65,085.39*	127,680.00
Genesee	51,792.44	57,971.34*	132,131.00
Northern New York	23,947.23	27,962.21*	49,669.00
WASHINGTON AREA	254,461.67	297,539.82*	526,586.00
Baltimore	121,427.30	150,238.71*	267,103.00
Central Pennsylvania	101,703.37	108,978.11*	180,524.00
Peninsula	31,281.00	38,323.00*	76,573.00
Puerto Rico Mission	50.00		2,386.00

"THE UPWARD CLIMB"

Ralph F. Lowe

Come, watch the skill and wisdom of the vine
That, long before the day begins to dawn,
Has sent its tendrils out to greet the morn,
And round some higher object to entwine,
Revealing thus an urge almost divine,
That for this very purpose it was born;
Its curling grasp not easily to be torn,
As though aware its part in some design.

So, let the tendrils of thy soul unfold;
Let faith and hope, and aspirations grow,
And reaching up, to some high point to cling,
Still rooted in a humble earthly mould;
Though effort may be hard and progress slow
The upward climb a sure reward will bring.

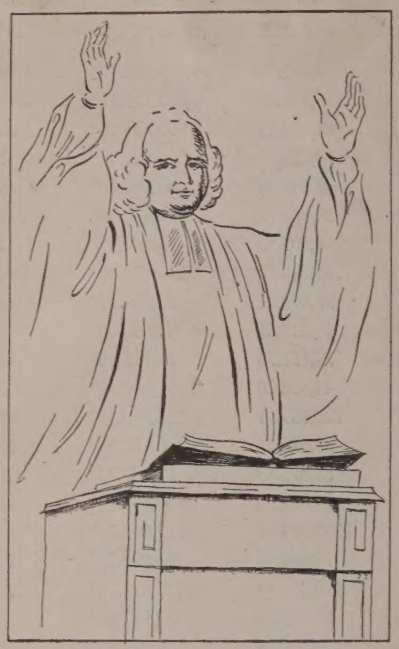
Maine Prohibition Bill

Augusta, Me. (RNS)—Rep. Benjamin Bubar of Blaine, a Baptist minister, will seek a referendum on restoration of prohibition in Maine. He is drafting a bill which has to date been filed by title only.

Mr. Bubar decided to push for prohibition when he learned that his bill to provide funds from the state's liquor monopoly for the care and rehabilitation of alcoholics would not be reported favorably by the Judiciary Committee.

"The damage done by liquor in Maine far exceeds the $7,000,000 revenue a year from its sale," he said. "Habitual drinkers are being made faster than babies are being born."

Maine, the home of prohibition, enacted its first dry law in 1846, and subsequently wrote it into its constitution. The state recanted by a three-to-two vote in a referendum during 1934, when national prohibition was repealed.



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